MAY 1 1933

The CHRISTIAN CENTURY

A Journal of Religion

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Your Child and the Movies

Beginning a Series of Articles

By Fred Eastman

Jews and Jesus

An Editorial

Christ or Caesar in Germany?

By W. A. Visser 't Hooft

Shall We Repeat Lausanne?

By Robert A. Ashworth

Fifteen Cents a Copy • May 3, 1933 • Four Dollars a Year

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In This Issue

ROBERT A. ASHWORTH

was, until its recent consolidation with The Christian Century, editor of the Baptist, and is now a contributing editor of this paper. Dr. Ashworth has long been a leader in Baptist participation in movements looking toward a greater measure of cooperation on the part of Protestant churches. He has prepared the present article out of the wealth of his knowledge as a member of the continuation committee of the World Conference on Faith and Order, popularly known as the Lausanne conference.

W. A. VISSER 'T HOOFT

is probably best known to readers of The Christian Century as the Geneva correspondent of this paper. He is also the general secretary of the World Christian Student federation, and has just returned to Geneva from a lecture tour in American and Canadian colleges. Within a few weeks Dr. 't Hooft is starting for a tour of the orient, in the course of which he will contribute several special articles to The Christian Century.

FRED EASTMAN

became, with the publication of his series of articles on "The Menace of the Movies" in these pages, a nationally acknowledged authority on the social significance of the motion picture industry. With his article in this issue Dr. Eastman begins another series which is certain to have an even wider reading, and greater effect. In seven weekly instalments he will point out the conclusions attained in the most exhaustive and scientific study ever made of the relation of the movies to childhood. The article next week will deal with The "Movies and Your Child's Health." Dr. Eastman is professor of religious drama and literature at the Chicago theological seminary, and a contributing editor of The Christian Century.

The CHRISTIAN CENTURY

May 3, 1933

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Calendar of Coming Events

May 4. Mass meeting, Association for the re-emphasis of New Testament missions, Brooklyn Academy of Music, Brooklyn, N. Y.

May 5. Semi-annual meeting, Wisconsin home missions council, Y.M.C.A. building, Milwaukee.

May 8-9. Chicago Baptist association.

May 8-17. Congregational state conferences: Chepachet, R. I., May 8-9; Keene, N. H., May 12-14; North Adams, Mass., May 18-17.

May 10, 11. Universalist state conventions: Riverside, Calif.; Meriden, Conn.; Cambridge, Mass.

May 11. Conference on city and church, auspices San Francisco and Oakland church federations, San Francisco.

May 11. Stanley Jones at the Philadelphia Methodist social union, Bellevue - Stratford, Philadelphia.

May 11, 12, 13. Annual conference, Indiana council of international relations, Hotel Lincoln, Indianapolis.

May 15-17. Massachusetts Congregational conference, North Adams, Mass.

May 15-18. State convention, Disciples church, Connersville, Ind.

May 16-18. Indiana synod, United Lutheran church, Cicero, Ind.

May 17-20. Evangelical Synod conference, Huntingburg, Ind.

May 18. Meeting of the Universal Christian council, American section, New York city.

May 19. Cape Cod association of churches (county federation) West Harwich, Mass.

May 19-22. Southern Baptist convention, Washington, D. C.

May 21-26. Unitarian anniversaries (all denominational organizations), Boston.

May 23. Joint meeting, Southern and Northern Baptist conventions, Washington, D. C.

May 24-29. Northern Baptist convention, Washington, D. C.

May 24-31. General Council of the Congregational and Christian Churches, Cleveland, O.

May 24-June 6. National Congregational council postponed till October.

May 25. General Assembly of the Presbyterian Church in the U. S. A., Memorial hall, Columbus, O.

May 25. General Assembly, Presbyterian church, U. S. A., Columbus, O.

May 27-30. Seminar of rural religious workers, auspices of Agricultural missionary foundation, Proctorsville, Vt.

May 31-June 2. State convention, Kansas council of religious education, Coffeyville, Kans.

June 1-November 1. Century of Progress exposition, Chicago.

June 2, 3, 4. Sixth Christian youth conference. Coffeyville, Kans.

June 5-10. Rural leadership conference under the department of sociology at the University of Florida, Gainseville, Fla.

June 7. Conference of union churches, Greenwood, Mass.

June 8-12. General synod, Reformed church in America, New York city.

June 11-17. Federal council's church conference on social work, Detroit.

June 12. Children's day in most Protestant churches.

June 12-15. Presbyterian synod of Indiana, Winona, Ind.

June 12-15. New York synod of the United Lutheran church, St. John's church, Buffalo.

June 13-15. Annual meeting Presbyterian synod, Peoria, Ill.

June 13-15. Indiana council of religious education, Crawfordsville, Ind.

June 13-16. National conference of Episcopal young people, Western theological seminary, Evanston, Ill.

June 14-19. New England Southern Methodist Episcopal conference, New Bedford, Mass.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME L CHICAGO, MAY 3, 1933 NUMBER 18

EDITORIAL

THE executive order which placed an embargo upon further shipments of gold abroad, together with the suspension of redemption of currency in gold and the prohibition of "hoarding" of gold, has taken the United States officially off the gold standard. At least that is what the secretary of the treasury says, and he ought to know. The dollar is still defined as 23.22 grains of pure gold, and in that sense the gold standard still stands. But since the gold dollar is now a dollar that nobody can get, and the dollar that actually circulates is one whose value is not defined in terms of gold or anything else, the only sensible conclusion is that the gold standard has been abandoned. Money is both a measure of value and a medium of exchange, but no kind of money can actually be a measure of value unless some of it circulates. Of the proposed inflationary measures, one would give the President authority to reduce the gold content of the dollar; another proposes the remonetization of silver; a third, the issue of irredeemable greenbacks. By one or another, or more than one, of these methods, there will probably be inflation. But it is evident enough by this time that this is not a problem which any one nation can solve by itself and for itself alone. The visit of the foreign representatives, and especially of Mr. MacDonald, to Washington is peculiarly significant as symbolizing the close relation of our own monetary problem with the world economic situation.

Off the Gold Standard

Lambs Rush Again To the Market

THE FIRST and most natural consequence of the new embargo on gold exports and the announcement of the proposed plans of inflation was a stock market boom which carried all important issues to higher quotations than they had shown since the brief period of activity which occurred six months ago. A five-million share day was followed by a seven-million share day on the New York stock exchange, and then the rush to turn paper profits into cash checked first the advance in prices and then the volume of trading. The interesting thing, and the disheartening thing, is to observe the eagerness with which the lambs plunge back into the market the moment there is the rumor of a rise. A burnt child may dread the fire, but a shorn lamb recovers from his fear of the shearers as soon as he has raised another wisp of wool. Naturally, suspension of redemption in gold and the prospect of some form of inflation will bring down the value of the dollar and raise prices. That is the intention. A tendency to a rise in the value of stocks was perfectly predictable and inevitable. But there are too many eddies and counter-currents in that stream to permit the resultant movements in the value of any particular stock to be foreknown by outsiders with any certainty. The public is probably already heavily oversold on its expectations of a general and sudden boom in prices. Anyway, one of the things that this country does not need at this moment is another wild speculative scramble for easy profits. We have paid a high enough tuition in the school of experience and it might be supposed that we would have learned the folly of that course.

Uneasy Days for the Radio Chains

IT has taken a long time for the depression to get around to the radio chains, but information from within the broadcasting studios is to the effect that it has at last arrived. Broadcasting in the United States has been largely concentrated in the hands of two great chains, both run as commercial ventures. Such independent stations, usually connected with colleges or some sort of public institution, as have survived have had to fight for their lives before the federal commission that awards air channels and broadcasting time and power. When the depression first hit the nation, manufacturing concerns, still somewhat bedazzled by the novelty of the radio, showed a

distinct tendency to spend what advertising money they had in broadcasting, rather than in magazines and newspapers. Recently, however, the glamor of this sort of promotion has begun to wear pretty thin. Many firms that formerly sponsored broadcasts are already off the air; studio gossip asserts that some of the already well-established programs will shortly be discontinued. Accordingly the chains find their income going down, and they are apprehensive about the outlook. One indication of what is going on came early this month when Mr. John W. Davis, former candidate for President, signed a letter sent to a select list as a "feeler" to see what the chances might be for raising by subscription the funds required to continue the Walter Damrosch music appreciation hour on the air. The National broadcasting company, according to Mr. Damrosch, can no longer afford to spend the $100,000 a year that such a program costs. Unless the money can be secured from outside sources, Damrosch must be dropped. Since the Damrosch program has been so important a talking point in favor of the chain system of radio, it is safe to surmise that it would not be dropped unless all "sustaining" programs were in danger.

Why Not a Hearers' Chain?

THE PROPOSAL which Mr. Davis makes for the saving of the Damrosch hour is that the money, raised from independent sources in some fashion, be turned over to the National advisory council on radio in education, and be administered by them, presumably by buying time from the N.B.C. But does not the declaration of the commercial chain that it can no longer provide a non-advertising program of this standard suggest that the time is favorable for considering an entirely different radio setup? If the profit-seeking chains can give the nation a Damrosch program only when philanthropy or public funds will pay them to do it, why not carry the process of raising and disbursing those funds a little farther and establish a chain that will give the Damrosch sort of thing all the time? In other words, why not a national chain supported by hearers' fees rather than by advertising income? Mr. Davis suggests in his letter that there are local organizations—we take it he means women's clubs, parent-teacher associations, church groups, and the like—which, together with the great philanthropic foundations, might be persuaded to pay for the continuation of the Damrosch hour. But if for one radio feature, why not even more for a full and balanced broadcasting program, from which the present blatant advertising stuff had been eliminated? And are there not thousands of families that would be glad to contribute their bit toward a fund that would make such a chain possible? The present chains are what they are—profit-seeking corporations. Their share in the nation's cultural future will always be conditioned by balance-sheet considerations. Now that they have admitted the fact, it is a good time to start working for some alternative to commercial monopoly of the air.

The President Wants to Know What the Nation Thinks

A SITUATION calling for immediate action has developed in Washington with regard to the pending army appropriations. For the past two years the appropriation committees have been trying to cut down the army budget by eliminating expenditures that were felt to have doubtful military value. Two years ago the committee reported in favor of dropping four thousand superfluous officers, abandoning the citizens' military camps, abandoning federal support for compulsory R.O.T.C. units in colleges, and in general curtailing the war department's activities in colleges. Last year the committee favored the same retrenchments, except that the proposal to withdraw funds from colleges making drill compulsory was dropped. In both years, however, the army lobby descended on congress in a cloud, and by the time the jingo press had finished whooping up the encompassing dangers of war the whole program had been reinstated. This year the President is reported to have ordered the war department to reduce its budget by $144,000,000. It has naturally been expected that one of the big cuts would come in these items that have long been suspected of being nothing more than army window-dressing. But the military lobby is putting up a furious battle. The D.A.R. convention was treated to the usual line of scaremongering when it was in session last week. The Army and Navy Journal for April 15 reports that representatives of 98 "patriotic" societies have called on Mr. Roosevelt protesting against army cuts. But, says this organ of the military lobby, the President "admitted there was a foundation for the rumors (of coming cuts) current, but indicated that his action would depend upon the response of the country to the curtailment proposed." That puts it up to the nation! That puts it up to you!

Japan Moves on Peiping

SO ABSORBED have been most Americans in the sensational events within their own nation and in Europe that comparatively little attention has been given to recent developments in Asia. But the advance of the Japanese army south of the great wall is rapidly putting a new face on the situation. The Japanese army has now taken over the Chinese seacoast almost as far south as Tientsin. It seems certain that, despite the usual disclaimers from Tokyo, the army soon will occupy that great port city. After it has done so, the next and inevitable step will be the occupation of Peiping. Just as there has been no effective opposition up to this point, so this occupation of north China is likely to be completed without diffi-

culty. Indeed, there are more than a few indications that the Chinese business elements in the region affected would like to have the process hurried up. Since they regard its outcome as certain, they can see no reason to prolong resistance or lengthen the period of disorder. The situation that will obtain after the Japanese reach Peiping is, however, likely to be a perilous one. The chances favor the transfer of the puppet Henry Pu-yi from Changchun to Peiping, and the restoration of some sort of Manchu empire, embracing Manchuria, Jehol and the provinces along the southern border of the great wall. Strange as this may seem, it might work out to the strengthening of the Nanking government. By taking the north—the seat of the independent war lords—out of the picture, the nationalist government would be left just that much more opportunity to develop is own resources. In a sense, setting up a Japanese protectorate in north China would simplify the problem of unifying the center and south. Should genuine unification occur, Japan would find her position, attempting to "protect" an empire of some 750,000 square miles—more than five times the size of Japan proper—anything but comfortable.

England Moves Toward Slum Clearance

SIR HILTON YOUNG, minister of health in the British government, has sent a circular to the local governments of England stating that all slum areas which demand clearance must be done away with inside of five years, and that a definite time-table for controlling the process must be submitted to the central government by September 30. This is a large order! It is in line, however, with the proposals made by Mr. Greenwood when he was the labor minister of health, and it comes now from conservative quarters in response to a public demand that could not be gainsaid. Just how England expects to deal with the vested interests that will try to block such a policy is not yet revealed. Philip Snowden dared to propose the single tax, but the present dominant tory interest can hardly be expected to look to Henry George for leading. For the moment, Sir Hilton Young gets around the problem by putting the responsibility for drawing up detailed plans on local authorities. It will be instructive to see what the London authorities do after the local boards have reached the limit of their daring and resources. As long ago as 1924 the Copec conference declared that the slum is contrary to the will of God, and must be wiped out. Local churches in many parts of England since then have done much to promote campaigns for the renovation or clearance of specific slum districts. But now the state is announcing its eradication as a fixed goal of policy. The problem of slum clearance is no less exigent in this country. It is disappointing that, up to the present, the work projects inspired by the depression have contained no real attack on this social evil. Perhaps the awakening of Britain's tory government may prove an incentive to some similar crusade in the United States.

The Mind As an Electric Power Plant

THE DISCOVERY by Dr. George W. Crile of Cleveland—"Mind is solely a product of electricity manufactured in the brain by a power system of generation and distribution consisting of 4,000,000,000,000,000,000 individual dynamos and a distribution system vastly greater than all the lines of communication now in existence"—rated a column on the first page of the New York Times, so it must be important. The ramifications of the exposition indicate that Dr. Crile considers it now completely demonstrated that mind is non-existent except as "a product of electricity generated by matter." This is the way it works. Brains emit short-wave and infra-red radiations; these cause electrons to be ejected from the brain protoplasm; then the ejected electrons set up electric currents which we vulgarly call thought. One practical application of this is that "a teacher must be regarded as an electro-chemical engineer whose assignment is the construction of an infinitely delicate and complicated mechanism that will govern the behavior of the pupil"—and of course his thinking as well, if that term may still be used. It sounds interesting, but it is to be feared that this reconstruction of the pedagogical process will be beyond the powers of the average teacher.

Electro-Chemical Pedagogy

DR. CRILE should make a demonstration. Surely he is a better electro-chemical engineer than any ordinary teacher can hope to be. And yet, when he wanted to convey his idea to an audience at New York university, he did not proceed as an electro-chemical engineer to adjust the dynamos and make the necessary connections in the nervous systems of his auditors so that the process which we call thought, but which he has discovered to be a purely mechanical effect, would follow the desired pattern. What he actually did was just what is done every Sunday morning by preachers who believe that people have souls and minds and all sorts of non-mechanical internal equipment. He talked. Very likely he emitted infra-red rays, and perhaps ultra-violet also, but what he used was words, representing ideas. He employed arguments and stated facts, and so far as the story indicates he did not make a single mechanical adjustment in anybody's head. So it may be that lesser pedagogues will have to postpone their change to the methods of the electro-chemical engineer until some new techniques have been developed. For practical purposes—and theoretical purposes as well—the weak point about these discoveries that the intellectual life is merely a mechanical process, is that they always prove that, if it is a mechanical process, it is one that cannot be managed mechanically. And so

long as even the stoutest champions of the mechanistic theory continue to use their minds to control their own machinery and other people's, it is hard for the plain man to believe that machinery constitutes the whole of mind.

Jews and Jesus

UNSPEAKABLE as are the brutalities perpetrated by the Hitler regime upon the Jews of Germany, it is grateful to record the vast uprising of Christians in other lands in horror-stricken expressions of protest. It was not always so. The Christian mind has never allowed itself to feel the same human concern for Jewish sufferings that it has felt for the cruelties visited upon Armenians, the Boers, the people of India, American slaves, or the Congo blacks under the Leopold imperialism. Christian indifference to Jewish suffering has for centuries been rationalized by the terrible belief that such sufferings were the judgment of God upon the Jewish people for their rejection of Jesus. If it is God's judgment, why should Christians interfere, and why should they sympathize?

This heartless view is, thank God, fast disappearing. It holds favor only among those fundamentalists whose minds are still obsessed with the so-called prophecies of scripture. Hiding behind their interpretation of these edicts of doom, such Christians are able even now to discuss the German situation without human feeling, and even to hail Hitler as an instrument of God's wrath against a people who failed to recognize and own their messiah when he came to them. But the spell of this sort of scripturalism has been broken for the preponderant body of Christianity, and Christians whose feelings are unperverted by this immoral theology are now ranged on the side of persecuted Jews and against the Hitlers. Few are the Christian churches, particularly in England, Canada and the United States, in which sermons have not been preached and prayers offered on behalf of the stricken Jews of Germany. This is a token of spiritual progress in Christendom observed not alone by Christians themselves but gratefully acknowledged by the leading minds of American Jewry.

It marks the dawn of a new day of fraternity between Jews and Christians. The possibilities of rapprochement have for some years been systematically explored by means of conferences in which Catholics, Jews and Protestants talked together from the same platform on the questions of racial and religious prejudice. Few are the cities in this country in which such conferences have not been held, and their popularity is growing. The new feeling between the two faiths has been officially registered by the Federal Council of Churches of Christ in America which four years ago established a special commission on the relations of Christians and Jews designed to cultivate the spirit of cooperation and mutual understanding and respect. A considerable fund of good will has already been created by these efforts, and this fund will now be augmented by the sympathy and shame which Christians express in connection with the situation in Germany.

All of which leads to the practical inquiry as to whether some more radical steps may not now be taken on both sides to accelerate the movement. Has not the time come for Christians to do something they have never done before, and for Jews to do something they have never done before, with the purpose of emancipating both Jews and Christians from the fearful error which obsesses them both, clouding all their relationships and thwarting their best efforts at complete understanding? The error is an historic one. It extends back over the centuries. It is embodied in the sacred scriptures of the Christian church—notably in the Gospel of John—and is thus perpetuated from generation to generation as Christian youth are made acquainted with the Christian lore.

The error is the strange belief that the Jews, *as Jews,* were guilty of the crucifixion of Jesus of Nazareth.

For centuries this charge has been laid at the door of the Jewish race. In Roman Catholic countries—and not infrequently in countries dominated by Protestantism—the Jewish child hears himself called a "Christ killer" by Christian children who thus unwittingly betray the spirit of their parents and elders. This terrible error is held in Christian minds in such fashion as to imply that the crucifixion of Jesus had produced some racial taint in the very blood-stream of the Jewish people who were thus doomed to wander without a country of their own and to huddle in ghettos of great cities under the condemnation of God and thus a fair object for the righteous hatred of men. Nothing in history can compare with this demonic obsession of Christendom. No sin of which the Christian church has been guilty—the sin of war, the sin of secularism, the sin of the inquisition—no Christian sin can stand beside this studied and long perpetuated imputation of guilt to the Jewish race, as such, for the crucifixion of Jesus.

But was it not the Jews who crucified Jesus? Yes, of course, but it was not the Jews, as Jews, but the Jews as nationalists who crucified him. And besides it was a Jew whom they crucified—not a Gentile or a "Christian." Christendom has never taken account of the fact that *Jesus was a Jew.* What happened to him happened between him and his own people. The logic that holds the Jewish race forever responsible for the guilt of those Jews who put Jesus to death demands also that we credit that same race with the virtue and glory of producing Jesus. For Christians, the emergence of Jesus as a scion of Jewry should reflect as great honor upon his race as his crucifixion reflects dishonor. If the gospel narratives had emphasized the fact that Jesus was a Jew as consistently and persistently as they keep calling attention to the fact that it was the *Jews* that "persecuted" him, the *Jews* that "sought to kill him," the *Jews* that said "Thou hast a demon,"

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the *Jews* that "did not believe," the *Jews* that "took up stones to stone him," the officers of the *Jews* that "seized Jesus," the *Jews* that "cried out, not this man, but Barabbas," the *Jews* that "answered, He ought to die," the *Jews* that "cried out, If thou release this man thou art not Caesar's friend," the *Jews* "that cried, Away with him," the historic obsession which has bedeviled the mind of Christendom would have been impossible.

And if it had been kept explicit in the scriptural record that Simon Peter was a Jew, that John was a Jew, and Thomas, Matthew, James, the Marys and all the rest of Jesus's company of friends were Jews, and that Paul was a Jew, at the very least the glory and honor of Judaism for producing such as these would have canceled the odium which the actions of national leaders who brought about the crucifixion of Jesus cast upon their race. That the enemies of Jesus were Jews is a fact merely incidental to the time and place of his activity, and the time has come for Christians to do something to expiate their colossal sin of holding the Jewish race as such perpetually responsible for the evil deeds of its priests and rulers at that particular time and place.

Christianity has never had a realistic conception of the cause of Jesus's death. The event has been lifted up by theological imagination as the high point in a cosmic drama which began at the creation and fall of man and will end at a final judgment of mankind. Thus preoccupied, the Christian mind has never felt the necessity of envisaging the human and concrete cause of his death. We have been content with a wholly obscurantist reading of the career of Jesus, as if his life and especially his death took place in an historical vacuum. The church's mind has been satisfied with a merely sentimental explanation: he was good, and "the Jews" were bad, and so they put him to death.

The whole story is thus left in the realm of unreality —on its human and historic side. No adequate cause appears for such hatred as the heads of the nation conceived for this rabbi who went about doing good, teaching the people, healing their illnesses and preaching the love of God. The gospel records themselves do not help us with direct and explicit statements. They were all late in coming into existence. They are all scant and sketchy in character, prepared for special circumstances which had arisen in the growing church, and confessedly leaving so much unsaid that "the world itself could not contain the books" that would be required to record all that Jesus said and did. Unhappily, none of the narrators dealt consciously with the cause of the nationalist hostility to Jesus, and unless scholarship sometime finds a long-hidden manuscript that does so, we are shut up to the necessity of putting two and two together from the narratives we do have in order to construct a realistic picture of the hatred and frenzied fear which Jesus inspired in the hearts of the Jewish leaders.

Obviously this is not the place in which to canvass such a problem. But it must seem evident upon reflection that Jesus was not crucified just because he was *good*. He was crucified because he had a program for Israel which ran counter to the cherished nationalism of Israel's leaders—political and priestly. He opposed their nationalism with the universalism of God's love and God's kingdom. And his activities on behalf of his conviction must have been far more irritating and menacing to those in control of the nation than our records make clear. His goodness, his piety, his meekness, his ethical teaching—these do not account for their implacable hostility. In the eyes of the Jewish rulers, he was a seditious person, a menace to their fantastic nationalism and to their vested rights and prestige. He must have given good cause for their hostility.

It was nationalism that crucified Jesus. It was not because the Jews were Jews; it was not because the Jews were bad and Jesus was good. It was because he threatened by his teaching to upset their cherished ambition to make Israel and Israel's God the dominant power of the world that he came into collision with Israel's rulers.

What an irony history has now perpetrated upon us! Here stands the Hitlerized Germany of today in which the principles of nationalism are being carried to an apotheosis higher than any nation has attempted since the days of ancient Israel, and the Jews themselves are made the first victims of it! Through all the Christian centuries nationalism has been the Jews' chief enemy, shutting them out from the equalities and esteem of their fellows, condemning them to a place apart from the main community and subjecting them to ever recurring brutalities and cruelties.

But this is *Christian* nationalism! Alas, it is even so! It is those nations which bear high the banner of Christ who are guilty of this evil. Thus the ironic circle is complete: Jewish nationalism crucified Christ, and Christian nationalism is now, and for centuries has been, engaged in crucifying the Jews!

The Christian church today faces its supreme crisis in terms of its relation to the spirit of nationalism which is sweeping over the world. It is confronted with the choice of surrendering to the secular state or standing with its Founder for a kingdom which is above the secular state and whose claim is prior to that of any political allegiance. Christian intelligence and piety must come to a realistic understanding of the tremendously important fact that if it makes terms of compromise with nationalism, as German Protestantism seems about to do, it is compounding with the essential sin which crucified the Founder of Christianity. As to the relation between Jews and Christians the clear envisagement of the historic fact that it was not Jews as Jews, but Jews as nationalists, that crucified Jesus, will go far to break down the false barriers which have brought tragedy and all manner of evil between these two groups of mankind both of whom are the heirs of that unique culture which gave to mankind a God of righteousness and love.

What, then, can the Jews of today—the liberalized, intelligent and cooperative Jews—do to further a rapprochement which all Christians of intelligent good

will yearn to bring about? The answer is obvious. Let the Jews see themselves as suffering from the same cause as that which put Jesus of Nazareth to death. Have they—or have some few of their most elect spirits—sufficient grace to forget the sins of Christians who have persecuted them in past ages and to identify themselves in their present sufferings with the Christ whom their rulers caused to be slain on a tree long ago. The sin that crucified him was the same sin that now crucifies them. They have fellowship with him in his death in a special sense which Christians may not know.

Why should not the Jew take Jesus into the synagogue? We do not suggest that Jews become Christians in the orthodox sense by taking over the theological or Christological apparatus which Christianity has devised. Let the Jewish mind of today go back over the hilltops of centuries of theological and ecclesiastical history and stand again at Jesus's cross. Let that great Jew speak again his gospel to his own, and let his own this time receive him. He belongs to them. He belongs to them because they gave him to mankind and because, too, their age-long travail and tragedy of soul is the supreme illumination of his own tragedy. Israel needs Jesus to complete its own life.

Labels and Realities

SHORTLY before Great Britain abandoned the gold standard in September, 1931, Mr. Montagu Norman, governor of the Bank of England, prophesied in a letter to the governor of the Bank of France that, unless drastic remedial measures were immediately taken, the international capitalistic system would collapse. Early in 1932 Sir George Paish, famous British economist, repeated the prophecy, definitely setting eighteen months as the extreme limit of time during which the accepted system of world trade could continue to function. Both these forecasts, or warnings, were greeted with derision and anger at the time they were made. Events have justified them. The international capitalistic system—assuming that by the term is meant the method of conducting world trade in general use up to now—has collapsed. The frightened gathering of the representatives of the great mercantile nations at Washington is confession that the old order has ceased to function.

A desperate struggle is being waged at Washington. It is being waged in every capital, but the logic of events has shifted the scene for decisive events to the capital of the principal creditor nation. Suddenly, the nations that have been gingerly inching their way toward an economic conference to be held at some unspecified future date, have discovered that there is not a moment to lose. Agreements must be reached, a strategy of action must be outlined and accepted immediately. Otherwise hope of recovery from this collapse without passing through years, perhaps generations, of chaos and stagnation, will have vanished. With equal suddenness an American President who was thrust on his inaugural day into a herculean effort to stem the tide of panic in his own nation, now finds himself the central figure in the effort that must be made to end the insane policies which have brought international catastrophe and to formulate new policies which will have the building of a different world order as their end.

A babel of economic and political jargon results. The press swells with articles about reciprocal tariffs, revaluated currencies, inflation, deflation, reflation, and a score of other terms that, overnight, everybody wants to discuss but concerning which there is endless controversy. To the average citizen it is all vastly exciting, portentous, and confusing. He is psychically aware that what is going on has a tremendously important relation to his own future, and to the future of world affairs. There are moments when, with the help of interpretative articles and lectures, he feels that he has grasped some knowledge of the situation and of the proposals that are under consideration for dealing with it. But for ninety-nine thoughtful persons out of a hundred it remains true that their dominant feeling, in the midst of this electric tension, is a wish that they understood more about what is going on.

In this situation, a perhaps inevitable development is emerging. Despairing of making an infinitely involved and technical problem clear to the general public, many interpreters, both journalistic and vocal, are falling back on the device of resorting to stereotypes. Familiar labels are being brought out and applied in the same manner in which the cartoonist uses his stock characters to approve or damn political and social developments. The President of the United States, his advisers, and the representatives from other nations who are consulting with him in an effort to do something effective toward resolving an unparalleled world crisis, are to be praised or blamed, supported or opposed, by being made to wear tags that mean almost nothing in terms of exact content but may mean much in terms of stirring up public feeling.

This is an old trick of the diehards. Label a policy "red," label a leader "bolshevik," and the battle is half won. But in the present emergency it is not alone the tories who are resorting to this sort of opposition; in quarters which have been proclaiming the need for social change there is also a temptation to interpret the actions that are being taken according to the degree by which they seem to fit, or not to fit, into the stereotypes of economic and political dogma. Thus even such a leader as Norman Thomas opens fire on the President because the measures which he is taking are not consciously, or at least avowedly, devoted to "achieving the cooperative commonwealth." (The Nation, April 12.)

To us this seems a dangerous, and it may prove to be a mischievous, way of dealing with the present crisis. We are quite prepared to believe that Mr. Roosevelt, in so far as he has any political and economic philosophy at all, is for the preservation of the political and economic system which has been dominant in the world. He has shown that he recognizes the need for drastic

revisions in this system; perhaps not as drastic as The Christian Century feels will eventually be required, for we believe that a system based on the elimination of private profit will ultimately be found the basis of a lasting world order. But everybody knows that such a system is beyond attainment through any processes of orderly action at the present time. Mr. Roosevelt may believe that it will always be unattainable through such processes, but that, for the purpose of the moment, is an academic consideration. What counts, for the immediate emergency, is that he has shown a surprising, a vastly enheartening courage and readiness to take such drastic steps as seem feasible without precipitating the whole national and international situation into bloody chaos. And except for such a priori doctrinaires as are concerned only that events shall so shape themselves as that academic theories shall be authenticated, who wants chaos?

If there is any conclusion to be drawn from the events of the past month it is that Mr. Roosevelt is living and acting from day to day. He is dealing with situations as they arise; when unexpected events confront him he has not hesitated to take unexpected measures. His series of invitations to foreign negotiators—first to Mr. MacDonald and M. Herriot by designation, then to seven other important commercial nations, finally to more than 60—was obviously a series of improvisations. Equally in dealing with domestic affairs his program has changed to fit a changing situation. He was surprised by the emergence of the Black 30-hour bill, but he used it as a means of asking from congress the most radical law for the control of industry in American history. He came into office pledged to "sound money," yet the realities of the problem have brought from him a demand for power to manage the currency in such fashion that the dollar can be made to pole vault, jump through a hoop, or play dead at the word of the White House.

Now, what label fits the result? Is the situation which is emerging from the measures which Mr. Roosevelt is fostering a repaired capitalism? It is the contention of the President's socialist critics that it is. Perhaps it is. Perhaps that is what Mr. Roosevelt would like to have it known as. Like Stuart Chase, many economists confess that they are not absolutely sure what capitalism is. But perhaps this is it. Mr. Thomas is sure that it is because there remains "private profit and private ownership of property for power." That these remain, substantially, no one will question. But if the bill which the administration is now pushing through congress for the control of industry becomes law, how much power will the employer retain in actuality? Under the proposed law the secretary of labor can not only fix the hours of work in a factory (with a maximum of thirty a week) but he—will Miss Perkins pardon the generic pronoun?—can stop a factory or a group of factories from taking too much of the work in an industry, he can enforce a "reasonable standard of living" wage scale, and he can so manipulate the labor conditions as to control the price at which the product is to be marketed. That may be capitalism, but if so it is a species that sets up a more drastic control over industry than has ever been set up by a government that called itself socialist!

Perhaps this is fascism? That is a label increasingly used. It assumes that fascism and dictatorship are interchangeable terms. It is true that Mr. Roosevelt has now obtained or asked for an unprecedented collection of powers. To name only some of them, he regulates the currency; inflicts punishment for gold hoarding; closes, opens and operates (through conservators) banks; fixes pensions; fixes federal pay scales; has power to eliminate, consolidate, transfer or curtail any agency of the government (except major departments); seeks power to fix the size and production of farms, and to control the processors of farm products; seeks power to inflate the currency by practically any method or combination of methods he may choose; seeks the powers already mentioned over industry; seeks power to fix tariffs where he pleases; has already recruited one labor army and seeks power, in the Tennessee valley scheme, to engage in a gigantic industrial campaign; seeks power over the issuance of securities, and is on the point of seeking power over the railroads. But, dictatorial as these powers are, it is to be noted that they are granted and not seized. They are granted because the nation is convinced that a crisis greater than that of war exists; they cover a wider range than the powers granted to war presidents because this crisis covers the entire economic front. Forms of big business fascism are not inconceivable in the United States, but if they should seek to gain control they certainly would not choose Mr. Roosevelt as their leader.

Is this socialism? Is it communism? Parts of the conservative press are now attempting to pin both these labels on the administration. The Chicago Tribune, in a passionate editorial, charges concerning the administration measures championed by Mr. Wallace and Miss Perkins: "The thing that will cause many Americans to rub their eyes is the date line of the stories giving the account of the duumvirate. That date line is Washington, D. C. The context of the stories would suggest that it was Moscow, U. S. S. R." It can hardly be denied that such measures as the anti-hoarding proclamation, the farm bill, the industry bill, the mortgage control bills, and the Tennessee valley bill are pointed toward some kind of social control that is a long distance removed from laissez faire. Once these measures are adopted, even under emergency conditions, it will be impossible for the nation ever to fall back into "ragged" individualism. But neither Mr. Thomas nor Mr. Stalin would be willing to admit that the policy which includes these measures is a socialist or a communist policy.

Then what is the conclusion to which an open-minded appraisal of the situation at Washington leads? The conclusion is that the attempt to comprehend it by tagging it with the old labels is futile. The labels do not classify; they distort. The President has proved his courage. He is dealing with an unprece-

dented situation, both national and international. He must take unprecedented actions; otherwise the whole western world will sink into despair. But because the conditions are unprecedented, it is natural that he should believe there is no one cut-and-dried formula for dealing with them. Accordingly, he experiments. He makes this move today; that tomorrow. He makes this shift in direction today; that tomorrow. The thoughtful citizen will not expect that he will always move wisely, and will expect that there will be times when he will disagree with Mr. Roosevelt's judgment. (Many have already done so on the matter of prohibition.) But he will reach his conclusions, not on a priori grounds, but on the basis of what appear to be the value of the presidential proposals for dealing with the specific issues concerned. We believe that the pressure of events will force Mr. Roosevelt, before he leaves office, to lead the country into many paths that he does not now foresee. But meanwhile it is as foolish as it is unfair to pass judgment according to the degree to which a man acting under such conditions seems to be true to the pure milk of the word as revealed to Adam Smith in the gray streets of Glasgow or to Karl Marx in the cloistered library of the British museum.

Candidates for Humanity

EDITOR THE CHRISTIAN CENTURY:

SIR: You know how at times a passage will bulge out in one's reading. The other day "Amiel's Journal"—that rich mine for thought-diggers—gave me one. It is in a part of the book that complains that we are remote from reality; that we live on symbols, and even on the symbol of symbols, and that we judge everything and know nothing. Then come the words that arrested me. He says: "The immense majority of our species are candidates for humanity and nothing more. . . . If we wish to respect men we must forget what they are, and think of the ideal which they carry hidden within them."

It made me think, Mr. Editor, of a line in Ibsen's "Brand," where the Norwegian talks about "these torso-stumps of soul and thought" from which "a man complete and whole shall grow."

Raymond Fosdick has made out a good case for his indictment of the old savage in our civilization. "Contemptuous of ideas but amorous of devices," we stand in grave danger of approximating to Keyserling's "chauffeur type" of primitive man made technical. The psychologists have given us a picture of the "mean results," and it is mean in more senses than one. Here we are, sir. Look over the composite being: He leaves school in the eighth grade, and has no general knowledge of civics, science, politics or literature. One language alone is the possession of this average man whose I. Q. is 14 and whose vocabulary is limited to 7,500 words. He is now probably out of a job and waiting for the democratic millennium. He has a family of three to five children and will probably live some 55 years. Credulous to a marked degree, he is inclined all his days to be superstitious. I grant you that it is not very flattering. It sounds like Plato's description of souls "dreaming and drowsing this present life through, before ever waking here, they are gone to Hades to the final sleep."

Yet, Mr. Editor, there is something of a gospel in the very idea of being "candidates for humanity." We are at least delivered from the pernicious view of automatic progress. It puts iron in our blood, girds our loins and lights our lamp. Our clodded clay, undisturbed by the spark, makes us like Peer Gynt, hurrying from crossroad to crossroad to escape the Button-molder. Living intellectually and spiritually from hand-to-mouth on jig-saw puzzles, contract bridge, and the prospects of beer, we deserve annihilation, but there remains the hidden ideal. After all, what is this doctrine of justification by faith, when Peter and Martin and John are all through with it, but Amiel's remedy ascribed to heaven? Ours also is the work of imputation, and when we accept the truth that God deals with man not as he is, but as he might be, then we become candidates that do not grow smaller by degrees.

Yours for such,
QUINTUS QUIZ.

Prayer

GOD of the open, of dawning and starlight,
Of the sea's blue, the sun's gold, the cloud's varied pageant;
God of mountains and forests and rich, waving grasses;
Of April's fresh beauty and Autumn's deep crooning;
Of the snow blast, the night wind,
The tempest, life-laden;
God of light, God of grandeur,
We adore Thee.

God of the spirit of man, emerging,
Warring against the shackles of darkness;
God of strength, of freedom, of hope everlasting;
God of history, of science, of music symphonic;
God of all Christ-souls of all ages and peoples,
Fulfilling the past, transcending the present,
Insurgent, exulting, with eyes to the eastward:
God of truth, God of progress,
We extol Thee.

God of our hearts, Father of mercy,
Pitying, loving, craving affection;
God sacrificial, Calvary-proven;
Sun of all life, star of all peoples,
Warming, enlightening, cheering and luring;
God of humanity, God of compassion,
Father of Christ who died for our saving,
We love Thee.

THOMAS CURTIS CLARK.

Shall We Repeat Lausanne?

By Robert A. Ashworth

AT THE moment the movement toward church union appears to have reached an impasse. The irresistible force has met the immovable obstacle, and there you are—and are likely to remain! The continuation committee of the World conference on faith and order (Lausanne) is planning another such conference in 1937 in the same historic city, but not much enthusiasm for it yet appears among the Christian bodies that have been invited to engage in it. This may be because of the prevailing financial depression, which is giving every denomination all it can attend to, or it may be because there is little expectation that a second Lausanne could accomplish much more than did the first. The latter consideration is probably the more weighty.

The purpose of the first Lausanne was to explore denominational agreements and disagreements. This was done and done well, definitely and courageously. Conclusions were set down and are a matter of record. The agreements discovered were many and important. The disagreements, however, on matters of both faith and order, which needed to be recorded were of so vital a character that no single practical step in the direction of the reunion of Christendom resulted from the conference. Undoubtedly the process of exchanging views increased mutual respect, consideration and understanding; but it did not to any appreciable degree modify convictions already held. The participants in the conference were as far apart at the close of it as at the beginning.

No Progress Being Made

It was hoped that when the results of the conference were disseminated and Christian people had had an opportunity to think things over, a larger measure of agreement on matters of doctrine and policy would gradually be achieved. But the present writer must record his conviction, after reading scores of "replies to Lausanne" from Christian bodies all over the world, that the passage of the years has made no change in the situation. It is no wonder, therefore, that many informed observers are inquiring whether any useful end would be gained by holding another Lausanne gathering to discuss the same questions, even though they might be otherwise phrased, unless some new element can be injected into the situation that will radically change it. It is of no use to thresh over old straw.

The conference at Lausanne in 1927 could reach no agreement on the basic doctrine of the church. Upon that subject the minds of Catholic and evangelical did not meet; they slipped by one another. As a consequence, there was little agreement upon the related question of the sacraments or upon that of the nature and function of the Christian ministry, and these are so much a part of the warp and woof of organized religious life and activity that disagreement here would make any degree of corporate unity difficult or impossible. Until, therefore, we can reach a common mind upon these themes, we can make no further progress toward church union. And that we cannot reach a common mind in these regards by the method of conference alone ought to be abundantly evident. The possibilities of that method were thoroughly explored at Lausanne, and were exhausted.

Argument Gets Nowhere

As a matter of fact, conviction on such points as the above is seldom or never based upon pure logic or upon historic fact, but upon temperamental considerations, or upon pragmatic grounds. The most ardent advocates of the apostolic succession, for example, would hesitate to claim for it complete historic proof. There is a period of church history, all would agree, during which it is impossible to determine what was going on. Among Anglicans and Episcopalians, by whom alone among Protestants the doctrine is cherished, there are scholars, equally learned and devout, who believe that history supports it and that history discredits it, together with those who believe that, whether history supports it or discredits it, apostolic succession conveys no special grace from generation to generation—that, in other words, grace cannot be transferred in this fashion, through the finger-tips—and that, therefore, while interesting if true, it can have no spiritual significance whatsoever. Similarly, with the doctrine of the sacraments, neither of the opposing views can be established by historical considerations with such certainty as to make disagreement unreasonable. So, continued argument will not get us anywhere. Convictions in these realms do not lie on the levels at which argument is effective. This supports the contention that it will be of no use to hold another Lausanne unless the subjects in dispute can be approached from a quite new and different angle.

We venture, therefore, to suggest such a new avenue of approach. We suggest that the method be more factual and objective than it has been hitherto, that we borrow a leaf out of the book of science and apply it to religious dogma and experience.

New Methods of Appraisal

Everything in these days is being appraised and measured with scientific scales, whether it be matter or mind. Electricity, for example, is measured in terms of amperes, ohms, volts or watts, depending upon what aspect of this mysterious force is the object of inquiry. The measurement of the alcoholic content of certain beverages is a matter of popular current interest, not to say excitement, and a difference of a few tenths of one per cent is the occasion of profound and prolonged debate in the halls of congress.

But more subtle and elusive elements have become the subject of scientific appraisal. The measurement of intelligence is a commonplace in our schools. Two

professors of the University of Chicago have lately published a monograph on "the measurement of attitude," and, more recently still, proposals have been set forth for "the measurement of good will." Attitude, as conceived in the test used by Professors Thurstone and Chave, "denotes the sum-total of a man's inclinations and feelings, prejudice or bias, preconceived notions, ideas, fears, threats, and convictions about any specific topic." Professor Lester W. Bartlett remarks of good will that "good will, like temperature, with which it may be compared, is an abstraction; but the ability to measure temperature is no longer questioned," and he proceeds to suggest certain indices and standards by which the presence and the degree of good will may be determined and charted.

Testing Church Dogmas

We raise the question whether such explorations may not be preparing the way for a new appraisal of the religious differences that separate the various communions and make church union impossible. Two mutually contradictory doctrines as to the church cannot be equally true. The prevailing differences in conceptions of the ministry and the validity of orders must be more than mere matters of opinion or value judgments. There must be questions of fact involved somewhere, and it ought to be possible to devise tests that would determine the facts.

The divergent claims set forth in the interest of the various views of the sacraments and what they accomplish must be more than merely subjective opinions. Such claims are either true or false, and it is hard to believe that the elements involved are so subtle or so volatile and ethereal that it is impossible to pass upon such claims and to say whether the sacraments as variously administered actually do or do not accomplish what is claimed for them. In other words, if it is possible to measure physical energy in ergs, or joules, or calories, it is not unreasonable to hope that methods may be devised to measure spiritual energy also.

Toward the Realm of Fact

The first essential in any such process of appraisal would be, of course, agreement upon a standard or index or scale upon which judgment could be recorded. Would it be fair to say that the end of religion is character building and that, however you may define goodness, all liturgies and ceremonies and symbols and disciplines of religion may properly be judged in the light of their ability to make better men and women? If so, you have at once something to start with, and you may proceed to ask of this and that peculiarity of doctrine or practice what sort of people it helps to produce. That standard might settle the age-long controversy between Catholic and Quaker conceptions of the church, if by some scientific device it could be determined which sort of church organization and idea makes, on the whole, the best people. It is certain that this question will never be settled on the basis of history or logic.

Similarly, with respect to other questions at issue between the various communions which stick out like a sore thumb at every conference and make union impossible, what we need is some sort of objective test that will take the matter out of the realm of argument "about it and about," and transfer it into the realm of fact. Take an example or two. The high churchman thinks intercommunion to be impossible and undesirable. He thinks it should be a result of church union and that it cannot be set up as a step toward such union because differences of conception as to the meaning and function of the sacrament forbid a common participation in it. This is so purely a matter of opinion that it is hardly a subject for argument. But the most liberal Anglicans take the position that participation in the sacrament of the Lord's supper may be extended in an Anglican church to any baptized person but must be refused to the unbaptized. This involves a question of fact which ought to be susceptible to scientific tests, if such could be devised. It is obviously based upon the belief that baptism does something, transforming a person who at one moment is ineligible to share in this Christian ceremony with his fellow believers into a person who, at the next moment, becomes eligible, that is, makes him into a different sort of person. It ought to be possible to check that belief and to discover, by proper tests, whether any change has taken place and, if so, to determine the nature of the change and to measure the degree of it.

What Actually Happens

Or here is a Christian minister who says, "I, by virtue of my ordination, am a priest, but you, by your mode of ordination, have been constituted only a prophet, or a pastor, or what not." Here also is an opportunity for the application of objective tests, if they could be devised, that would enormously clarify the whole ecclesiastical situation, lifting the question of clerical orders out of the realm of dogma or fancy into the realm of fact. Does the laying on of hands by a bishop in the apostolic succession convey something that is not conveyed by other forms of ordination? If so, what is the nature of that something? Do all receive it in the same degree? Is the priest actually more efficient than the mere pastor?

These are questions of fact. If it should be determined by some mode of scientific measurement that a special grace for the work of the ministry is to be obtained by ordination at the hands of an Anglican bishop and that one so ordained is actually more efficient than one who lacks such ordination, the long controversy on clerical orders would end at once and all sincere Christian ministers would flock to the bishops to implore re-ordination. And there is no other way of settling this question. All the discussions of another Lausanne will not advance us a whit in the direction of the settlement of it.

This is written in the interest of a more realistic attitude toward matters of current religious controversy that bear on the question of Christian unity. With the progress that is being daily made in the provision and application of tests and measurements to almost every

conceivable element of experience, we are surely justified in the hope that some of the issues of religion that have long dwelt in the realm of speculation and faith, and so of controversy, may be enticed down to a plane upon which they can be analyzed, tested and charted. Christian scholars who will turn their efforts in this direction will deserve well of their fellows. Further progress in the movement toward Christian union will not result from the continuance of discussion of matters of opinion and belief, but from the further determination and measurement of spiritual facts. If such a study of the facts could be inaugurated, it would be wise to postpone the next Lausanne until the results of it are available.

Christ or Caesar in Germany?

By W. A. Visser 't Hooft

IN SPITE of sensational rumors which have found their way into the headlines, it does not seem likely that Europe will soon be engaged in war. For there is no country for which war, at this present stage, would not mean almost immediate ruin. The sensationalists who suspect Mussolini and Hitler of warlike intentions forget that both these dictators are keenly aware of the comparative weakness of their individual and combined military positions, and that both are and will be occupied for a long period with very pressing problems of national reconstruction. The danger of a European war is real, but it will become acute only if—which God forbid—the disarmament conference should definitely and hopelessly fail and if a new race for armaments were to begin.

But even if war is not imminent, there is certainly a resurrection of wartime psychology among us. At no other period since the great war has there been such wholesale application of wartime methods to politics and journalism. The main center of this new cyclone of international suspicion is, of course, in the countries most immediately involved in the various crises—Germany, France, Italy, central and eastern Europe, as well as China and Japan. But there are a good many indications that, even in countries whose existence does not seem to be threatened in any direct way, the old spirit of nervous hatred of possible rivals and opponents is appearing again.

A New Mob Psychology

The most striking example is in the utter lack of patience and self-restraint with which not only journalists and politicians, but also pacifists and Christian leaders, judge the recent developments in Germany. A new mob psychology has appeared, expressing itself in damning the German nation without even trying to find out what sins it has exactly committed, and without making a genuine attempt to inquire into the deeper reasons for its present actions and reactions. If one looks at the various protest movements which have recently been launched against the new régime in Germany, one gets the distinct impression that their success is not only due to a true zeal for the causes of liberty and equality, but also to a less commendable enthusiasm for picking holes in another nation.

It cannot be denied that the Jews are having a difficult time in Germany today. It seems that there has been little violent persecution (much less than in most other revolutions), but it is an indisputable fact that there is racial discrimination on a large scale. This is not the place to go into the deeper reasons for this development—some of them explicable and to some extent justifiable, others plainly based on sheer prejudice and ignorance—but it must be said that the question is much more complex than outsiders seem to think.

The Jewish Question

Two points should be especially kept in mind. First, the fact that certain types of Jews insist on constituting a nation within a nation creates peculiar difficulties for a country which is threatened with being torn asunder by disunity and internal division. Second, the official attitude of the new government seems to be progressing from the blind anti-semitism of the irresponsible period of party politics to the somewhat less crude policy of distinguishing between anti-national and pro-national Jews. (See the new law on government officials, which does not exclude those Jews from government positions who have served in the army, or who were employed in government service in 1914, and the corresponding law on employes, which forbids the ousting of Jewish workers simply because they are Jewish.) There is, therefore, some reason to await further events with patience. The national socialist government is likely to improve on the national socialist party in this respect at least. While there is reason to denounce the anti-semitism which is unfortunately stronger than ever in Germany today, there is no reason to take it for granted that the worst anti-semitic tendencies will finally prevail.

At the same time it must be asked whether the countries which have raised the loudest outcry are in a position to protest very effectively against racial discrimination as long as they allow, either at home or in their colonies, types of racial discrimination which are equally bad or worse than are involved in the new racial situation in Germany. It is a sad reflection on our social morality, that there are practically no examples of specific and widespread protests against racial discrimination in the particular areas where it is most generally practiced, and that the volume of protest is almost proportionate to the distance between

the protesting group and the local issue at stake. The consciousness of being engaged in one and the same sinful situation makes for a little more modesty, a little less pharisaism and a good deal more of the sense of solidarity.

A Totalitarian State

For the Christian churches, especially, the German situation constitutes a great challenge. Here is their chance to show whether there has been any real progress toward discovering the basic solidarity of the churches, or whether most of the talk about Christian unity applied only to easy situations and conference-holidays. If the churches mean business, they ought now to stand by their German sister-churches and, instead of judging prematurely, inquire into their situations, their difficulties, their fears and hopes. Rather than pass resolutions without concern for their effect on the situation of German Christians, they should try to strengthen the hands of their German colleagues in the great battle in which they are now engaged.

From the Christian standpoint the great issue at stake in Germany today is the issue of the spiritual freedom of the churches. The issue is real in other countries, but nowhere has it taken such an acute form as in the German situation which has developed during the last few months.

The new German state wants to be "totalitarian." It wants to include all of the life of its citizens. Its desire is to be state, church, school and family all at once. Will the German churches allow the new state to go so far? Will they let themselves become an arm of the new régime, an instrument for the carrying out of its wishes? There are those within the German churches who would hasten this development. The "Deutsche Christen," an organization of Protestant members of the national socialist party, is busily advocating a "reichskirche," a national church "reorganized in the same way as the national government." In a recent declaration this organization declares that the believer has the right of revolution against a state which promotes the powers of darkness, and equally against such church authorities as do not unreservedly take their stand on the basis of the national revival. The church must, therefore, follow the example of the state, break away from its democratic constitution and "since the state of Adolf Hitler calls out to the church, the church must hear his call."

Or a Free Church in a Free State

While it seems that this group of Protestants is growing fast, the leaders of the churches have so far taken a very different attitude. Their one main concern is to safeguard the right of the church to be itself and to live its own life. The Protestant bishops have declared that they accept the "new Germany," and that they will joyfully take part in the work of purification, elevation and liberation of the nation. But they have emphasized the view that the responsibility of the church is to be a pure church of Christ, and not to be a state church, completely tied by and obediently looking up to the state. Only an independent church can be a true help to the state, they say.

One of the authors of the "Statement of Altona," a well-known Barthian, Hans Asmussen, writes: "The Christian in the new state will be the first to take seriously the order in which he has been put by God. . . . If he is called to command, he will try to be a real commander. If he is called to obey, he will see his honor in real obedience. . . . But we demand from the authorities: do not lead us into the temptation of a nationalism which ascribes divine virtues and a divine mission to our people. We have not had the happiest experiences with that type of nationalism before and in the great war. . . . The Christian must emphasize the fact that the state cannot save us. . . . A church which becomes a means of propaganda for the state is no longer the home of Christians."

A Pagan or a Christian Church

The eyes of the Christian world should be on Germany in these eventful months to watch closely which view of Christianity will prevail: the pagan view of a church bound hand and foot to the state, or the Christian view of a church which is perhaps less powerful, but which is deeply conscious of the uniqueness of its own mission and unwilling to admit any final authority except the authority of its Lord.

In the coming months there will certainly be some clarification of these issues. The new government has not yet expressed itself clearly. The outcome of the negotiations between Herr von Papen and the Vatican, and the attitude of the Roman Catholic hierarchy in Germany, will have an important bearing on the future course of events. For the moment we can, however, express the sincere hope that the leaders of the Protestant churches will be able to maintain their definite stand. And we can assure them that, as they fight for the church of Christ in Germany, they are fighting for the church of Christ in the world.

Geneva, April 13.

Blue Distance

ON the desert
Things are blue in the distance . . .
The rim of the canyon . . . the foot-hill . . .

But when I get there the blue is gone!
Across the naked arroyo another hill
Stands wrapped in blue distance.

Is it there the blue had raced?
Perhaps this elusive color is trying
A foot race with me!

Who can catch the blue of the desert?
Why does the foot-hill disrobe and
Stand in naked bronze when the traveler
Draws near?

WILLIAM ALLEN WARD.

Your Child and the Movies

By Fred Eastman

WHAT does your child see when he goes to the movies? Does he take in what he sees? Does he remember it? What do the movies do to his sleep, his health, his emotions, his attitudes, his conduct? About five years ago Mr. William H. Short, director of a committee now known as the Motion Picture Research council,* took those and similar questions to the head of the Payne fund, an organization interested especially in understanding the problems of children and youth. There was at that time an increasing restlessness on the part of parents, teachers and citizens generally over the character of motion pictures shown in commercial theaters. The public was awakening to the necessity of controlling the motion picture diet of children.

Mr. Short's committee wished to secure the facts about the effects of movies upon children, but it had neither the funds, the research techniques nor the personnel to make the necessary survey. He approached the Payne fund because that organization had these essentials. After due consideration, the Payne fund agreed to finance and supervise the making of the motion picture researches.

How the Study Was Made

As a first step the fund created an educational research committee which parceled out the various studies among sociologists, psychologists and educators in seven of the leading universities of America. The investigations of these scientists were financed by the Payne fund which deposited the necessary expenses with the several universities in which they were working and made the money subject to their (the scientists') requisitions. The scientists have further understood from the beginning that the Payne fund wished to get all obtainable facts in this field, and that it hoped they would be absolutely objective, unprejudiced, and authoritative.

The studies are now practically completed and are being published by the Macmillan company. The summary volume by Henry James Forman will probably appear about the time of the publication of these articles. Every parent and citizen concerned with the motion picture problem should possess that volume. Those who wish to be more completely informed will need the monographs of the various studies which go into greater detail and give the original scientific data from which general conclusions are drawn. Specific reference will be made to certain of the monographs in the course of this and succeeding articles.

The present writer has drawn heavily upon these sources for his facts and hereby acknowledges gratefully his indebtedness. His interpretation, however, is entirely his own. He has also drawn upon other sources for data wherever he felt pertinent material of equally authoritative value was available. He has tried to be conservative in dealing with all this material. He wishes to express his gratitude to Mr. William H. Short, director of the Motion Picture Research council, for much assistance in making the Payne fund data accessible before its publication. In fact, had it not been for Mr. Short's persistent and self-sacrificing labors, it is doubtful whether these studies would ever have been successfully completed and brought to publication in these difficult years.

In studying the subject to which we are to devote this series of articles certain assumptions are fundamental. Some concern your child; others concern the movies. As for your child, it is assumed that you want him to develop a healthy body, normal emotions always under control, unselfish cooperative attitudes, and habits of conduct that will lead him into useful and courageous citizenship. It is assumed, too, that you realize something of the importance of keeping your child's imagination wholesome because of its dominant influence over his emotions, attitudes, and conduct. The old scriptural admonition to "keep the heart with all diligence, for out of it are the issues of life" sums up the wisdom which the race had gained concerning this creative faculty long before we moderns came along to give it another name.

Wholesome Imaginations

What is it for a child to have a wholesome imagination? An illustration of the thing may be better than a definition. Mr. Edward Vernon of Glasgow published in the British Weekly last year some lists which he said children had prepared in answer to his question, "What are the loveliest things you know, persons not counted?" Here are some of those children's lists:

A girl's:

The scrunsh of dry leaves when you walk through them.
The feel of clean cloze.
Cool wind on a hot day.
Climbing up hill and looking down.
Hotwater bottle in bed.

Another girl's:

Our dog's eyes.
Street lights on the river.
The smell of rain.
An organ playing.
Red roofs in trees.
Smoke rising.
Rain on your cheeks.
The smell of new-mown hay.
Red velvet.
The moon in clouds.

A boy's:

The feel of running.
Looking into deep clear water.
The taste of strawberries.

*The president of the council is Dr. John Grier Hibben, former president of Princeton university. Its offices are at 366 Madison avenue, New York city. Mr. Short is the executive director.

A swallow flying.
Water being cut at the bow of a boat.
A mounted policeman's horse.
An express train rushing.
A builder's crane lifting something heavy.
The feel of a dive.
A thrush singing.

Here are products of wholesome imaginations! That is the sort, is it not, you want your child to have? If the movies tend to tarnish or destroy such imagination it is assumed that you want to know it and to do something about it.

Some Good and Great Pictures

The assumptions concerning the movies are equally fundamental. One is that the movies are here to stay. Another is that they are, potentially at least, the greatest invention for public education that the world has yet discovered. A third is that they have produced some very good and great pictures. When one recalls "Cavalcade," "Prosperity," "Min and Bill," "Skippy," "The Man Who Played God," "Arrowsmith," "Broken Lullaby," "Abraham Lincoln," "The Covered Wagon"—to mention a few—one gives thanks for the artists who created them and for the producers who presented them. And when one remembers those delightful cartoons of "Mickey Mouse" and the "Silly Symphonies" one chuckles in gratitude for the laughter they have brought in these difficult days. If all or even the majority of the movies were of these varieties, the questions at the beginning of this article would never be raised.

How Many Children Go to the Movies?

One of the first important facts revealed by the Payne fund studies is that the average weekly attendance at all motion picture theaters in the country came to 77,000,000 in 1929*. Of these 77,000,000, about 23,000,000 were under 21; 12,000,000 were fourteen years old or younger, and 6,000,00 were seven years old or less. These figures disclosed by the studies of Dr. W. W. Charters and Dr. Edgar Dale of Ohio State university are conservative, as anyone who studies their methods will agree. Put in terms of percentages it means that 36 per cent of the attendance at American motion picture theaters is made up of young people under 21 years of age, 16 per cent under 14 years, 2.74 per cent under seven years. All these figures are averages; in some communities, especially in the congested areas of large cities, the percentage of children's attendance is much higher. Professor Frederic M. Thrasher of New York university, surveying such an area in New York city, found by actual count that 53 per cent of the audience was under 21, and 17 per cent under seven years of age!

Further, Dr. Dale discovered from data collected over a wide area that children of all ages attend the movies on the average of once a week. Dr. Frank K. Shuttleworth, of the Institute of Human Relations of Yale, found that of 100 children in junior high school, 27 were in the habit of attending the movies two or more times a week, 7 of attending three or more times a week, and 2 of attending four or more times a week, the rest once a week.

The average exposure of the child to the movies is about two hours. That is about twice the exposure of the child to Sunday school—if he goes to Sunday school at all. Many of the younger children sit through the same program two or three times. The movie attendance up to the age of ten or eleven is mostly at matinees, but thereafter there is less and less afternoon attendance and more and more in the evenings. In fact, 66 per cent of all juvenile attendance is in the evening. The importance to the child's health of this two-hour evening exposure to screen excitement will be considered later. In the meantime it may be set down as an established fact that "a movie a week" is impressing itself upon our children's imaginations—is being absorbed by them physically, mentally and spiritually, for better or worse.

Crime and Violence

What does your child see when he goes to the movies? To be sure, he sees some of the fine pictures already mentioned—but he sees much more. To arrive at a fair analysis Dr. Dale classified some 1,500 feature pictures—500 each for the years 1920, 1925 and 1930. This included practically the entire feature picture output of the leading companies in those years. His categories ran something like this: crime, sex, romance, mystery—i. e., murder mysteries, thrills, horrors, detective stuff, ghosts, and so forth—war, children, history, travel, exploration, animals, comedy and social problems. He found that the shift in recent years has been away from the love stories and toward sex and crime pictures, so that of the 500 features produced in 1930, 137 had crime as their major theme, 44 were primarily devoted to war, horror, and mystery (as defined above), and 70 centered around sex. The proportions in each of the other categories were small. Only one picture in the entire year was made especially for children. Thus more than 50 per cent of the average child's movie diet that year consisted of pictures chiefly concerned with sex or crime or violence of some sort. In 115 pictures taken at random from recent productions, 406 crimes are committed: in 35 pictures there are 54 murders; in 12 pictures are 17 holdups; in 14 pictures are 21 kidnapings. Of the murders the heroes committed 13, the villains 30, others 11.

Does the Criminal Pay?

Were the criminals punished, as we are so often assured by those who defend this type of picture? Dr. Dale, to find out the consequences of the criminal's act to the criminal himself, analyzed 40 pictures in which 57 criminals committed 62 crimes and found the following answer: 3 of the 57 criminals were arrested and held, 4 were arrested but released, 22 were punished by extra-legal methods such as by the violence of other criminals. In 17 cases the punishment was

*It is estimated that the attendance during 1932 was probably 25 per cent to 30 per cent below this.

accidental. In 15 cases the crimes went wholly unpunished. "Consider," says Mr. Forman, "if only half of the criminals in motion pictures are shown receiving legal punishment and many go scot-free, is there any doubt but that such facts are infallibly registered upon youthful minds?" And how many children are as much affected by the moral at the end of a picture as by the vivid detail in the exciting scenes? But such questions must wait for later articles. Here we are concerned only with a bare statement of the content of pictures seen by your child.

In these crime pictures what attention is given to such *causes* of crime as insecurity and unemployment, disorganized homes or chaotic social environment? Practically none. In the film "Scarface," for example, "the conclusion reached by the picture is that the individual citizen must see that more laws are passed and that they are obeyed, and that gangsters who are not citizens must be deported. And presto, the crime problem will be solved! This is a fair specimen of movie criminology."

Backgrounds of Luxury

Against what economic background does your child see the stories presented in the pictures? Usually against a background of luxury. To be specific: 33 per cent of the heroes and 44 per cent of the heroines, 54 per cent of the villains and 63 per cent of the villainesses in the 115 pictures above mentioned were either wealthy or ultra-wealthy. Less than 15 per cent of the leading characters were represented as poor people.

Another analysis which Dr. Dale made of these 115 pictures which he studied intensively had to do with the motives or goals in life of their characters. In the order of their frequency here is his classification:

1. Winning another's love;
2. Marriage for love;
3. Professional success;
4. Revenge;
5. Crime for gain;
6. Illicit love;
7. Thrills or excitement;
8. Conquering of rival;
9. Financial success;
10. Enjoyment;
11. Concealment of guilt;
12. Marriage for money.

These constitute 385 goals of a total of 574. Such goals as self-improvement or securing an education or making one's self useful, or caring for one's family or advancing some great cause are either down toward the foot of the list or entirely unmentioned. Only 9 per cent of the goals could be classified as social. In other words, the motives of the vast majority of people your child sees upon the screen are not the kind of motives that have animated Washington, Jefferson, Lincoln, Pasteur, Grenfell, Edison, Jane Addams, Susan B. Anthony, Frances Willard or Grace Abbott.

Does your child see drinking at home? If he doesn't, he must think your home quite unusual, for he sees it in most of the movies. In fact, 78 per cent of all pictures contain liquor situations. Drinking is shown usually as the accepted thing and drunkenness often as funny.

Drinking and Sex

How about sex in the pictures? One picture out of seven is built around sex as its dominant feature. In the 115 pictures which Dr. Dale selected at random he found that 43 per cent of them seemed to be set largely in bedrooms; at least, the bedroom figures as the largest single heading under a classification of settings. In 22 pictures illicit love appears as the "goal" of thirty-five leading characters, including the heroes and heroines. "Perhaps one of the most dangerous aspects of the situation," says Dr. Dale, "is that colorful and attractive stars are commonly given roles depicting women who lose their virtue." Dr. Dale's extended studies bring him to the conviction which he expresses in his forthcoming monograph that the movie treatment of sex and marriage problems is "trite, banal, superficial, and exaggerated."

Bear in mind that this is not the analysis of a minister or a reformer but of a psychologist, an educator whose purpose has been not to prove a theory but to secure facts. His judgment is borne out by the leading editors of motion picture journals and by motion picture critics of the secular press. Reviewing the total output for 1931, for example, the motion picture critic of the weekly, Time, said (after listing a dozen of the female stars of the screen for that year) that they had "all in recent pictures attractively performed functions ranging from noble prostitution to carefree concupiscence."

What Does Your Child See?

What will your child see when he goes to the movies this week? He may see one of the good and great pictures, but the chances are that the principal picture will be saturated with crime and sex out of all proportion to normal living. It will contain at least one or two murders and various other forms of exciting violence. It will be set against a background of luxury. It will contain drinking, represented as either funny or the accepted thing in American society. It will be peopled by a cheap and tawdry population "often vulgarly overdressed, often shady in character, sensual, unrestrained, lascivious, much given to crime and sex, with little desire or need apparently of supporting themselves on this difficult planet . . . . but poor, beglamored, unprepared adolescents may be moved to imitate them and to their heavy cost."

What effect will such a picture—and the 51 others he will see this year—have upon your child's imagination, his health, his emotions, his attitudes, his conduct? These questions will be taken up in the succeeding articles.

This is the first in a series of articles by Dr. Eastman on "Your Child and the Movies." The second will appear next week. It will consider "The Movies and Your Child's Health."

BOOKS

Where the Groupers Fail

THE OXFORD GROUP MOVEMENT. *By Herbert Hensley Henson. Oxford University Press,* $1.00.

ADDRESSING primarily the clergy of his own diocese, the bishop of Durham analyzes the claims and principles of Buchmanism, approves its purposes, and gives an unfavorable verdict upon its program. The basic defects of the system are: that it belittles the intellect and professes to settle intellectual difficulties with a wave of the hand and a pious phrase; that it is inordinately preoccupied with the moods and problems of youth, to the exclusion of those of maturity, and is molded and colored by the psychology of adolescence; and that it presents a meager and limited conception of Christianity.

Troeltsch's distinction between the "church type" and the "sect type" of religious organization furnishes a convenient starting point for a philosophy of reformation. It must be admitted that every sectarian movement that comes to anything is in some degree a valid criticism upon the church within and against which its reformatory efforts operate. Bishop Henson willingly grants, indeed he urgently insists, that the church is sadly weak at the very points at which the "groups" have laid their emphasis. It has failed to make any demand for complete commitment to the Christian enterprise. It has given no adequate place to the salutary practices of confession and witness-bearing. "Perhaps no church in Christendom has by its history and legal constitution been so completely despiritualized as the Church of England." It has permitted its members to lose their sense of the immediacy of the presence of God.

But the remedy does not, in his judgment, lie in this movement which, by the logic of its own system and by reason of its ignoring of the church, the ministry, the sacraments, the articles of religion, the demands of the intellect, the needs of the poor, and many of the elements of a well rounded Christian life, is certain to develop into a sect. His most definite criticisms are directed at the three central features of Groupism: "sharing," guidance, and loyalty. Sharing means the confession of specific sins and the narration of spiritual victories, both for the purgation of one's own soul and as witness-bearing for the edification of others. Public and repeated confession tends to standardized phraseology at the expense of sincerity; to complacency and spiritual pride; to hilarity rather than humility. Guidance, as conceived by the groupers, runs into irrationality and confusion and the elevation of all sorts of whims and hunches into direct mandates of God. It runs into contradictions, as when we are told in groupist tracts that "a guided decision sometimes seems to be unreasonable," and yet criteria are set up by which God's guidance in any particular instance is to be submitted to certain tests—"Does it contradict the revelations which Christ has made in the Bible? Does it go counter to the highest standard or belief which we already possess? Is it absolutely honest, pure, unselfish and loving? Does it conflict with our duties and responsibilities to others?"—all of which means that guidance must be tested by reason. Loyalty is narrowed to the point of becoming, at its largest, merely the coherence of the group itself and, at its smallest, subordination to the will of the leader of the inner circle, Frank Buchman, who gets his guidance from God and imposes his authority upon his followers with papal positiveness.

There has not appeared a more searching and discriminating critique of Groupism than this. It will lose some of its force for many minds—though probably not for those of the clergy to whom it was originally addressed—by the inclusion of the movement's "interdenominational character" among its weaknesses. It will gain by the note of sincerity and humility which pervades it. The author is clearly more concerned that the church should recognize and remedy its own weaknesses than that this particular movement should be suppressed.

W. E. GARRISON.

Missions as Conquest

THE FINALITY OF JESUS CHRIST. *By Robert E. Speer. Fleming H. Revell Company,* $3.00.

FIVE lectures delivered during the past winter at Princeton theological seminary and the Southern Baptist theological seminary constitute the center and substance of this volume, but the lectures have apparently been considerably expanded by the addition of extended quotations and copious footnotes and citations. It may be considered as a more extended answer, specifically to the Laymen's report and, in general, to the whole modernistic view of missions and of Christianity and to any view or program which is not definitely anti-modernistic.

The first lecture, on "the church's conception of Christ in the first two centuries," begins with the second century fathers and goes back to the Fourth Gospel (which is held to have been written by the Apostle John), and to the synoptics and Paul, to prove that the orthodox christology, later formulated more exactly at Chalcedon, was essentially primitive. The attitude of primitive Christianity toward non-Christian religions is shown to have been one of absolute and uncompromising hostility, except toward Judaism. Christianity gained nothing from any pagan cult. This, of course, involves a study of the mystery religions, the treatment of which, as it seems to this reviewer, leaves something to be desired. It is a difficult and obscure field in which most writers have to depend largely upon the researches of those who have devoted much time to it. The authorities cited here are neither the best nor the latest; none later than Angus.

The discussion of "the view of Christ and of non-Christian religions which generated and sustained the expansion of Christianity" aims to show that, as a matter of historical fact, Christian conquest has always proceeded upon a belief in the absoluteness of Christ's authority, an orthodox metaphysical conception of his person and nature, an assertion of the necessity of redemption through him alone, and a policy of no compromise with other religions. "The new theology . . . a fatal solvent of missionary zeal, both abroad and in the church at home." The author takes sharp issue with more liberal views, as represented, for example, by Howard Bliss and C. F. Andrews, and cites the testimony of oriental converts as to the degrading influence of Islam, Buddhism and Hinduism—"earthly, sensual, devilish." The question, "Can we still hold the primitive view of Christ?" is answered by a chapter of carefully reasoned theological discussion supported by the testimony of missionaries and others to the survival and propaganda value of the orthodox christology.

The question, "What view shall we take today of the non-Christian religions?" has already been answered, but it is answered again in the final lecture, which contains a mass of quotations and citations of statements made at or issued by numerous conferences, and closes with a defense of the concepts of

"battle" and "conquest" as the correct descriptions of the missionary program.

This may stand for some years as the classic and most complete statement of the point of view which it represents—that Christianity and paganism in all its forms present an absolute antithesis which constitutes the permanent meaning of missions.

W. E. G.

Books in Brief

ST. AUGUSTINE. *By Rebecca West. D. Appleton & Company,* $2.00.

What obscure inspiration moved the publishers to get a life of St. Augustine from Rebecca West, or her to write one, has not been divulged, but the assignment was no mistake. It is a distinct advantage to have the subject treated by one who has no previous commitments which bind her either to defend or to criticize him. Her studies of St. Augustine's writings and thought and of the history of his times have been sufficient to make her work accurate, but she looks at him without the awe which his name inspires in most professional writers on religious subjects. The result is a very human Augustine, a man whose mother-complex colored and controlled more than half of his life, a romantic artist compelled by circumstance and conviction to forswear art and to be gradually submerged by administrative duties. The curve of his thought and—what is more important for this treatment—the qualities of his personality are disclosed in his struggles against the Manichaeans, the Pelagians and the Donatists, his correspondence with St. Jerome, and his attitudes in the crisis and the chaos produced by the Vandal invasion of north Africa in his last days. This is a very unconventional but a very illuminating interpretation of Augustine.

THE DAUNTLESS LIBERATOR, SIMÓN BOLÍVAR. *By Phyllis Marschall and John Crane. The Century Company,* $2.50.

If ever there was a man the story of whose life, plainly told, has all the qualities of romantic fiction and drama, that man was Bolívar, the liberator of South America. As presented here, his biography is not fictionized, for it does not need to be. But neither is it drably told. Miss Marschall has made excellent, though restrained, use of her experience in the production of pageants and plays; and Mr. Crane, to whom the substance of the book is doubtless to be credited, contributes the fruitage of many years of residence in South America and of study of its history. The result is a very happy one.

ALL I SURVEY, A BOOK OF ESSAYS. *By G. K. Chesterton. Dodd, Mead & Company,* $2.50.

Whatever was said here about Mr. Chesterton's last book of essays, when it was published a few months ago, might be repeated about this one—and doubtless again about the next one, which will be due a few months hence. They are all good, of their kind; all brilliantly journalistic, being collections of his weekly or monthly output; all woven out of paradoxes, some of which are clever while others are just paradoxes. Considering how resourceful and fertile his mind really is, it is a wonder he does not discover that nothing can be more monotonous or more lacking in the element of surprise than a series of surprises all cast in the same mold. Mr. Chesterton, one is tempted to think, will believe anything that can be stated as a paradox. Nevertheless, though he emits many opinions which are foolish and prejudiced (as viewed through this reviewer's folly and prejudice), he also gives currency to many which are wise and witty (seen through the same medium), and perhaps the irregular alternation of the two is what makes conversation interesting.

TUNCHI. *By Carl Liddle and David Thibault. The Century Company,* $2.00.

Mr. Liddle, as it appears, spent several years in the jungle of eastern Ecuador and acquired a variety of exciting adventures with headhunting Indians, ambiguous halfbreeds, and castaway white men who are to the remote and inaccessible fastnesses of the tropical interior what beachcombers are to the South Sea islands. With this material, he and Mr. Thibault have constructed a story which is represented as true in principle though fictitious in detail. Anyway, it is an exceedingly well told story that brings to life a part of the map which for most readers would otherwise remain a blank and meaningless square inch of paper.

CORRESPONDENCE

Canada's Experience with Anglo-Catholics and Church Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. John Clarence Petrie states in a recent issue the attitude of the Anglo-catholics fairly and with appreciation. He points out that they are neither unintelligent nor bigoted in emphasizing historic continuity. This may seem a small matter while no living issue is involved; but in the development of church union in Canada it became a major issue. This is not the place to discuss its merits, but the question most difficult to adjust to general satisfaction is just this: When the supreme courts of the uniting churches agreed to enter into the United Church of Canada, did they forfeit their identity or did they carry their past on and into the United church? On the one hand continuity and identity were seen by the unionists in the orderly transmission of authority, in the other case by non-concurrents in a number of people who, rejecting the authorized voices of the church, claimed to preserve the old bodies. So the Anglo-catholic case is not quite irrelevant to live issues.

But in one matter the author was quite mistaken. He says that "continuance of the historic episcopate . . . would mean some form of reordination for all ministers not episcopally ordained." This was true until the last Lambeth conference, but that demand was then definitely set aside by the endorsement of the scheme for the United Church of South India. According to this project every minister of the uniting churches becomes at the union a minister of the United church. This project is championed by no one more emphatically than by the Anglo-catholic Bishop Palmer, who carried the verdict of the whole Anglican episcopal body. Thirty years after the union the church will determine its future organization, and doubtless this will provide for some form of episcopate; but in the interval every new minister will have been ordained by episcopal act. The Lambeth conference also approved the project to consecrate the original group of bishops by an act in which the presbyters of the other communions will participate, thus emphasizing the claim that the new episcopacy will be continuous, not only with the Anglican episcopate, but also with the non-Anglican ministries.

This arrangement means that "reordination is dead"; and when the present writer wrote an article with this phrase as the heading, Bishop Seager of Huron diocese, delegated by his colleagues to expound the Lambeth decision to the Anglicans of Canada, gave unequivocal confirmation of this statement of the case.

By this arrangement any so-called reordination is avoided, and at the same time historic continuity is maintained; though in the brief interval of thirty years no particular congregation will be compelled to receive as its minister any minister of the

United church whose record does not meet its own requirements, nor will it be compelled to receive the holy communion at the hands of any such minister. But officially every minister of the uniting churches is a full minister in the United church, without any reservation as to the validity of his orders, and equally eligible to become pastor of any congregation desiring his ministry.

This definitely removes one serious barrier and leaves us all free to consider reunion on its merits.

Toronto, Canada. ERNEST THOMAS.

Indians Prefer British Rule

EDITOR THE CHRISTIAN CENTURY:

SIR: I was surprised and grieved to read the following statement by Mr. Halstead in your issue of January 25: "Missionaries as individuals, and collectively as boards, should at once serve notice of 'non-cooperation' and 'civil disobedience' on imperialistic powers ruthlessly misgoverning as Britain is in India and Burma." I have lived in India 35 years as a missionary and my field consists of 300,000 people scattered in 400 villages, and what do the masses say? "Give us British rule—Away with home rule!" As you know, education and sanitation and excise, and so forth, have been transferred subjects for some time—wholly in charge of Indian ministers. What is the result? No one in my district can get a post as teacher or vaccination inspector, and so forth, without paying a bribe of at least fifty rupees, and teaching grants that were formerly paid in March were not paid until the following December. Teachers, week after week, walked into the treasury, from ten to fifteen miles, and had to return empty handed. I also made those weekly visits and telegraphed to authorities but without avail.

The rank and file of India prefer the integrity and honesty of British rule and I have seen no signs of the "ruthless misgovernment" but every sign, in the good highways and excellent railways and wonderful irrigating canals, and so forth, that Great Britain is interested in the welfare of the people. How absurd at this stage for Mr. Gandhi and others to refuse to cooperate with a government which is willing to give all the home rule they are able to take!

C. B. Mission, MABEL E. ARCHIBALD.
Chicacola, India.

What's In Your Attic?

EDITOR THE CHRISTIAN CENTURY:

SIR: We want four or five old cabinet organs down here to use in outlying Sunday schools and I believe we could get a dozen of them if we could have word of our need inserted in your paper. I am sure many people have these old organs about the house or in the attic which they would be glad to have used in such a wonderful cause.

We are still performing that miracle in Berea of feeding our students for 12 cents a meal, giving them a furnished room with light and heat and fresh linen every Monday for 65 cents a week. We charge nothing for tuition even though our payroll is almost a half million dollars a year. Thus for $146 a year a student may pass from the grades up to a college degree, with credits which are accepted in Harvard and Yale. This is just a bird's eye view of what we are attempting here and you can see how greatly enriched this work among the rural people would be through the receipt of the half dozen organs referred to.

Berea College, H. E. TAYLOR,
Berea, Ky. Business Manager.

An Utter Impossibility

EDITOR THE CHRISTIAN CENTURY:

SIR: Your description of the discussions of the question "Is There a God?" is entirely unintelligible to me. That is, the words you use and the characterizing statements which you make are simply meaningless to me. I simply do not know what your words or statements mean. But I have no doubt whatever that there is no such an entity in existence as that designated by the word "God." This simply because I can readily perceive and realize that by no possibility could the universe be in existence now if had not always existed. And of course if it has always existed it never was created. And of course, further, if there was never a creation of the universe then certainly there is no creator of it.

Evidently the universe consists of unlimited space and the contents thereof—matter; substance. Now as to space, it requires only thought to enable me to perceive and realize that it never could have been nonexistent. And as to matter, by reason of the impossibility of producing or deriving something from nothing, therefore by no possibility could matter ever have been nonexistent. Hence, being composed of two eternal things, the universe itself must of necessity also be an eternal thing.

Furthermore, upon the creation hypothesis, it must be assumed that the creator is an entity capable not only of creating the universe either from nothing, or from itself! And further also that the entity is capable of both existing and acting when there was no space for it to exist in! I simply cannot believe either of these things!

Furthermore, upon the question of capacity alone, I can perceive that existence of an entity of any sort capable of creating and maintaining and operating the universe as it is, is necessarily an utter and absolute impossibility!

Of course, I do not mean to assert that matter has always existed in its present form and place in space. But in some form or other, and somewhere in space, it has always existed. and always will continue so to exist.

Of course, these facts show that the current theological religions are mixed of both truth and error. I reject the error and accept the truth.

St. Paul, Minn. W. R. STOKES.

Ground Cleared for Real Issue

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to express my appreciation of the Dewey-Wieman discussion. I read the conversations as they appeared and was very much interested in the divergent points of view which they brought to the surface. There was something disappointing about the three-cornered combat, but I can see now that it was an excellent ground-clearing for the real issue which is being fought out by Mr. Dewey and Mr. Wieman. The battle between humanism and theism is now on and the lines are clearly drawn. I cannot imagine any better statement of the theistic position as it should be interpreted today than is to be found in Professor Wieman's first letter. I am particularly grateful to him for his emphasis upon the objective reality of the divine nature, and also for his debunking of the term "religious experience." Likewise, one must be duly thankful for the manner in which he has flayed "art for art's sake" and that other modern abomination of "using God." Nothing is more needed today than an interpretation of Christian theism which will enable thoughtful people to adhere to the church. Mr. Wieman goes a long way toward providing this interpretation in his last letter.

Butler University, FREDERICK D. KERSHNER.
Indianapolis, Ind.

Open Letter to Prof. John Dewey

MY DEAR PROFESSOR DEWEY:

After reading perhaps the greater part of what you have published, I have felt until recently that your writings furnished an implicit background for some form of theism. They seemed at least to furnish a foreground which implied the background. I refer especially to your hypothesis of "the Whole." You have said: "We are sustained and expanded in feebleness and failure by the sense of an enveloping Whole." And again, you have declared: "Individuality signifies unique connections in the Whole,"

"The ideal means a sense of encompassing continuities, with their infinite reach," "Even in the midst of conflict, struggle, and defeat, a consciousness is possible of the enduring and comprehending Whole," "Within the flickering, inconsequential acts of separate selves, dwells a sense of the Whole that claims and dignifies them. In its presence, we put off mortality, and dwell in the Universal."

What is this experience that you call the sense of the Whole, of the Universal, and of Infinite reach? Will you not reiterate this thesis, especially in relation to the Christian Century Conversations? I wonder if you have, in your reactions to the Conversations, done justice to your own previously expressed convictions of reality beyond mortality, and of encompassing continuities.

You once spoke of "the order of the Whole, which is true nature, or God." How would you relate this utterance, together with your other utterances, quoted above, to the philosophy of Professor Wieman? Believe me, sincerely yours,

Madison, Conn. ARTHUR B. PATTEN.

A Traveling Youth Seminar

EDITOR THE CHRISTIAN CENTURY:

SIR: Many readers of The Christian Century, long interested in traveling seminars for adults, will no doubt be interested to learn of similar opportunities for older high school and college students under the auspices of the international committee of Young Men's Christian associations. Now in their 10th year, World Y tours have taken hundreds of American boys upon high adventure in international understanding and friendship, in Europe, South America and the orient. In 1932, 15 groups numbering 348 young people (including several girls' groups under women leaders) visited nearly all the countries of Europe. An even larger enrolment is expected this year.

The undersigned will lead a group this summer to England, Norway, Sweden, Denmark, Germany, Switzerland and France. In each country the group will be guests of Y. M. C. A. leaders, hiking, camping, climbing mountains, playing games and holding many discussions with native youth around common interests and problems. Operated at cost and with many special rates obtained, the fee will be only $295 for steamer and rail fares, hotels, camps, meals, side trips and other features (slightly more for those over 19). The party will be limited to 15 to 18 young men. A number of places are still open and the writer will be pleased to hear from persons interested. For groups visiting other countries, inquiry may be made of Mr. J. C. Clark, 347 Madison Avenue, New York city.

5533 Ellsworth Ave., ARNOLD EUGENE JENNY.
Pittsburgh, Pa.

Why Favor the "Veterans"?

EDITOR THE CHRISTIAN CENTURY:

SIR: While the action of the President in cutting off the sick veterans meets with the joyful approval of The Christian Century, will you not be gracious enough to permit the other viewpoint? I was for a short time in the Veterans hospital at Lake City, Fla. There were many men there who needed treatment, and received it, going back home with renewed courage and strength. Many a "Georgia cracker," who felt at home in overalls only, was there receiving a thorough going over, and an operation that would not have been practical nor possible without this government aid. These humble men went back to their little farms and were able to care for themselves, their wives and children.

There were a few, it is true, who did not deserve, or shall we say, were malingering on account of the bad times. But such were carefully weeded out by scientific examinations, that were thorough and fair. These life-giving institutions did so much good that the church leaders who, with the Economy League and the doctors' trust, were victorious, surely did not know what they were doing.

I hope some time in America we shall have hospital treatment for every man and woman who needs it. To take away now this hospitalization from veterans, is shortsighted, cruel, and detrimental to the best interests of America. Some of us who admire the general tone of liberal religion, cannot but regret that The Christian Century in this instance has followed the general propaganda of churchmen in the "higher brackets."

Tampa, Fla. CARLYLE SUMMERBELL.

The Question Box

We are continually reading that preachers should present a message that will stir our people from their complacency, disturb them, shock them. But some of us feel as we go among the people that the principal note today should be one of assurance rather than challenge; that they need to be steadied rather than stirred; that they are sufficiently disturbed, and need to hear preaching that will give them a new composure in the midst of trials.
T. D. E., East Cleveland, O.

THE minister's message to his people, whether to individuals, to family groups or to the congregation, must strike many different notes. Churches are made up of many types of human nature, and no two people need exactly the same word. This is a part of the joy and the anxiety of a minister's work. He wants to know his people and their needs. As he prepares his sermons and as he looks into their faces many different patterns of life experience are brought to his attention. How to adjust his message to their varying requirements is his constantly recurring problem. The basic needs of people are much the same in all periods. One must always allow in some degree for the regional, the economic, the cultural and the social conditions which prevail, and for the character of the particular period through which the group is passing. Yet to a surprising extent all times and all individuals are alike. Their moods and interests change, but their fundamental attitudes are the same.

The apostle Paul is the best example of a preacher who, without a settled congregation, had the true pastoral instinct, and bore the people of his various churches "upon his heart." The two dominant notes of his messages to them in the epistles which have survived to us are warning and comfort. On the one hand he found among his people those who showed the manifest and discouraging tokens of frivolity, egotism, complacency, indifference, penuriousness, and in some cases, of actual depravity. For such he had warnings and at times sharp rebuke. He "ceased not to admonish," he "wrote to warn," he felt the necessity of "warning every man," and demanded attention to "those who warned" his converts in the churches. It was the business of such, he said, to "reprove, rebuke, exhort, with patience and considerate teaching." These warnings and rebukes were given in no spirit of censorious criticism, but with a paternal solicitude which suffered over every wrongdoer. Yet they carried an authority which had its saving effect. Such is the high duty and responsibility of every minister.

On the other hand, there are usually more occasions where comfort is needed than times for rebuke. Life is shaded with many sorrows. Sickness, the death of loved ones, losses, estrangements, misunderstandings, one's failures, either economic or moral, or those of others, are all a part of the minister's experience, which he has to share with his people. For like the Master, he is called upon to "bear the sicknesses" and sorrows of those with whom he labors. In all such times, which means repeatedly and continually, he must sound the note of courage, of comfort, of loyalty and of hope. The present is a time of special stress, and men and women need encouragement to face honestly and daringly the facts, to take a firmer grip upon the great realities of the spiritual life, to find in prayer, in the holy scriptures and in Christian activity the wisdom and help which are always theirs for the asking, and thus to "be able to comfort others who are in any affliction through the comfort wherewith they themselves are comforted of God."

H. L. W.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Relief Figures Stun New York

Hope for Help Through Voluntary Gifts At an End—Famous Evangelist Dies—Uphold Mrs. Buck

(*Correspondence from New York*)

NEW YORK, April 22.—The relief figures just given out by our Welfare council are amazing and depressing. In this city during the month of March it was necessary to extend charitable aid to over 270,000 families. Although $10,766,000 was spent for this purpose by our various public and private agencies the need was but partially met. William Hodson, the executive director of the council, quite properly points out that many of the recipients of relief are reaching the point where it will be difficult or even impossible for them to work again because of the physical and mental deterioration which unemployment finally brings. Even more pointedly he adds that work of some sort at a living wage is the only answer to unemployment. Mrs. August Belmont, head of the women's division of the Emergency unemployment relief drive, made some forthright remarks the other day when she publicly declared: "I do not believe it is a wise policy to carry on the work of serious emergency relief with voluntary contributions. . . . The major portion of the relief program should be assigned to the city, state or federal government and the amount agreed upon . . . should be obtained by special taxation." In support of this conclusion it may be pointed out that the Salvation army is having the greatest difficulty in making a success of its present drive.

* * *

John McNeill Is Dead

The Rev. John McNeill, world famed evangelist, is dead. Dr. McNeill preached to great throngs in many countries. For two or three years he was pastor of the Fort Washington Presbyterian church here and many of us recall his remarks in presbytery as the "Fosdick case" began to attract attention. He considered himself a 100 per cent fundamentalist and yet in recent years when he made the acquaintance of some extremists, who thus described themselves, he is said to have remarked that he was not sure that he was a fundamentalist, for he certainly was not what these particular brethren were. He was a man whose personality could not be forgotten.

* * *

Moody Bible Institute Conference

The annual New York conference of the Moody Bible institute of Chicago is to take place in the Calvary Baptist church from May 7 to 14. Dr. James M. Gray, president of the institute, will preside and speak, and among the other speakers will be Dr. J. Gresham Machen and Dr. Henry Ostrom. The alumni association of the New York area will hold its annual dinner on May 11. There are more than 600 members of this association.

* * *

Printers Solicit Churchmen

Typographical union number 6 is carrying on an interesting campaign among our ministers in the metropolitan area. It is sending out some of its own unemployed printers to solicit printing from the churches. In this way these unemployed are helped and the gospel of unionism is preached to the clergy. As part of this campaign "missionary" literature is distributed pointing out the attitude of Catholic, Protestant and Jewish leaders on industrial and social problems.

* * *

Ivy Lee on Capitalism

Information, a four page publication issued by Ivy Lee and Associates at 15 Broad street, has in the issue of April 13 a stimulating discussion of "Capitalism and Democracy" by Mr. Lee. This is an address given by him before the Newman clubs at Columbia on March 26. Mr. Lee is one of the ablest defenders of the essential soundness of the present industrial and social order and his words deserve a careful reading.

* * *

The Attack on Mrs. Buck

The charges of disloyalty to the church and the cause of Christ which have been made to the board of foreign missions of the Presbyterian church against Mrs. Pearl Buck are not likely to produce much effect. It is understood that the board does not feel that she is deserving of any disciplinary action.

* * *

To Hold Seminar on Leisure Time

The New York federation of churches is planning an unusual seminar for five Monday afternoons at the Russell Sage foundation building. This seminar is an emergency project, designed to aid ministers and church leaders in meeting the problem of enforced leisure created by the unemployment situation. Dr. Moldenhawer, pastor of the First Presbyterian church, Dr. Jelliffe, director of the New York city mission society, and Dr. James Myers of the Federal council of churches, are among the leaders. The first meeting is April 24.

* * *

Y. M. C. A. Schools To be Moved

The local Y. M. C. A. has just announced that the Twenty-third Street Y. M. C. A. schools, the New York Institute of accountancy and commerce, and the Y. M. C. A. evening school will all be moved to the West Side Y. M. C. A. at 5 West 63rd street.

EDMUND B. CHAFFEE.

America Fills British Mind

Akron Disaster, MacDonald Visit, Beer Bill Bulk Large in Public Thought—Indian Measure Goes Forward

(*British Table Talk*)

LONDON, April 12.—America has been much in our thoughts this week. The wreck of the Akron brought back memories of the R. 101 and of the sympathy which America showed at that time. With genuine sorrow we heard how those gallant men were lost off the coast of New York. What changes this disaster will make in the aeronautic policy of America our writers have been conjecturing; the wreck of the R. 101 put an end to our experiments in making ships lighter than air. Will America persevere?

The cordial invitation of the President to Mr. MacDonald has been well received; and there is a general agreement that Mr. MacDonald is right in accepting the invitation. It is of great moment that the future chairman of the economic conference should talk things over with the President. The word "realist" used in the invitation is clearly important. The President is a realist and the world wants realism. We take this to mean that he will not be satisfied if his visitors talk in loud-sounding speeches which may act as smokescreens behind which the speakers retire.

There may be some sharp differences. Europe is inclined to say "debts first, then disarmament, then economic reconstruction." The President would prefer to take the debts last. Such differences need not be fatal to progress in the conference. The three problems clearly go together, in whatever order they are taken. We shall wish Mr. MacDonald a prosperous journey.

* * *

British Comment on American Beer

On the whole, British comments on the new drink policy in America support the action of the President. "The end of an experiment" is the favorite phrase to describe the present situation in America. There are some who hail it with glee, but there are others who lay their emphasis upon the greatness and the courage of those who made such an experiment.

* * *

The Russian Trial

Sir John Simon was loudly cheered when he brought in the bill which gave power to the British government to prohibit the import of Russian goods into this country. This was occasioned by the fear that the Englishmen on trial in Moscow would not have justice done. Sir Herbert Samuel and other liberals asked for an assurance that the bill would not be used for any

other purpose. They were snubbed at the time, but on second thought the government came round to the liberal position and agreed that the bill should not provide the government with a free hand to direct our economic policy with Russia. It is now definitely provided to secure justice for the prisoners.

This was one more instance of the defective judgment with which the government has handled this Russian case. It is very difficult to deal with any government which practises the "psychological" arts as Russia does, and when in their pronouncements its rulers express surprise and even contempt that such a fuss should be made over a very few men, there is difficulty in finding a common language. What can "very few" have to do with such a case? We have certainly a right to demand a fair trial in which there shall be no political ends to be served. The trial will be followed with the closest attention.

* * *

The India Select Committee

The discussion in parliament of the proposed Indian constitution is over now. The house of lords, as one might expect, provided a debate almost entirely confined to experts. It is a house in which there is no lack of experts upon any subject from chicken-farming to the government of an empire. Many proconsuls are there and from them can be expected a firsthand knowledge of India. Lord Reading and Lord Irwin spoke in support of the government proposals, and both warned the house against supposing that the minority of educated nationalists could be treated as though they did not represent India. They are only a minority numerically. They believed that the safeguards in the proposed constitution were adequate, and the next step should be taken.

It has now been taken, and the select committee has been appointed. They are 16 in all: 11 conservatives, 1 liberal national, 1 "Samuel" liberal, and 3 labor members. It looks like a weighty committee. Among its members are Sir Samuel Hoare, Sir John Simon, Sir Austen Chamberlain, Major Attlee, Mr. Morgan Jones. The one woman is the member for Hammersmith, Miss Mary Pickford. Mr. Churchill refused to serve on the ground that he would be no party to a scheme which he regarded as injurious to the empire.

* * *

And So Forth

There is to be a memorial tablet to Lord Oxford and Asquith in "the Collegiate church of Saint Peter, Westminster," by which title Westminster abbey is properly described. When the motion was made in the house of commons by the prime minister there was no opposition but cordial support from all sides. Everyone agrees that Asquith was an honorable and disinterested servant of the state, who deserves to be remembered among our famous men.

Honor was done last week to Mrs. Hugh Price Hughes by the people of the West London mission and other Methodist friends. There is to be built a Katherine Price Hughes hostel for young women stranded in London. This will commemorate the 80th birthday of a lady who has devoted herself for nearly 50 years to the service of the sisterhood founded by her in the days when her husband, as someone said, was proving himself the third deliverer of the Methodists since Wesley's day.

The central board of finance of the church of England has appealed for a budget of £145,000. It states that there are a large number of parishes with populations of 5,000 and upward which have only a single-handed priest, and in some dioceses parishes with as many as 20,000 are in the same condition. "The situation is urgent and there is no doubt that parts of England are lapsing slowly into semi-heathendom." It is just that the church of England should fill its own part, but it must be remembered that it provides for only 50 per cent of the worshiping people of this country. In those parishes with one priest there are generally one, two or even more free church ministers, as well as Catholic priests.

A bill to prevent "seditious and blasphemous teaching" when the first reading was moved, had a majority of 124 to 30 in a small house. It is not likely to go further. The government thinks that the present law is strong enough. The motive behind the action of those who revised the bill is their fear of communism. To send men to prison for blasphemy is a certain means of producing a new crop of blasphemy.

EDWARD SHILLITO.

Baptists to Meet

Washington, D. C., Host to Conventions of Northern and Southern Bodies

The general theme of the discussions at the Northern Baptist convention, to be held in Washington, D. C., May 24-28, will be "The Challenging Christ." Among the speakers scheduled are: Bernard C. Clausen, who will deliver the convention sermon; A. W. Beaven, on "Christ's Challenge to Cooperation"; E. Stanley Jones, "The Challenge of Christ to the East"; John McNeill, "Christ's Challenge to Sacrifice"; Edwin Holt Hughes, "Christ's Challenge to Righteousness"; F. W. Padelford, missionary address.

The Laymen's foreign mission inquiry will be discussed, and mission study classes will be held on several days, under the general direction of J. H. Franklin. The report of the National Council of Northern Baptist men will be given by William Travers Jerome, jr.

The Southern Baptists will hold their convention in Washington May 19-22, and on May 23 there will be a joint session of the Northern and Southern bodies, with such speakers as John McNeill of Toronto, president of the Baptist world alliance; Clarence A. Barbour of Brown university, and George W. Truett of Dallas.

Dr. Mackay Sails for South America

Rev. John A. Mackay, secretary of the Presbyterian board of foreign missions in charge of missionary relationships in Latin America, sailed April 8 for a six months tour of South American countries. He will visit Peru, Chile, Brazil, Argentina and Uruguay. His trip is not simply an administrative visit to the stations which he supervises; he will take active part in evangelistic work, going among the people among whom he lived for a number of years.

Throngs Attend Sunrise Services

Inclement Weather Fails to Interfere with California's Easter—Denominations Compete in Chinatown

(Correspondence from San Francisco)

SAN FRANCISCO, April 22.—The sunrise prayer meetings which have come to play such a large part in Easter observance on the west coast found their attendance cut this year in northern California by bad weather. This did not affect the usual large congregations, however, and they appeared at all the churches, both Protestant and Catholic. The church federation held union services during Holy week in the First Congregational church and sponsored a radio broadcast daily at noon. There was an interchange of pulpits on Good Friday. In Berkeley, 30 churches united in Holy week services at St. Mark's Episcopal church, and noonday services were held with a three-hour service on Good Friday. In Oakland, three union services were held on Good Friday.

* * *

Chinese Have Wide Choice

If any group of laymen should get to "rethinking" home missions the situation in San Francisco's Chinatown may be commended to their attention. Here is a compact area with 20,000 Chinese, more or less. Few American communities enjoy such a wide range of choice in the matter of religious interpretation and expression. The Presbyterians operate two plants under the men's and women's boards, the Methodists the same. One establishment each is maintained by the Episcopalians, Baptists, Disciples and Cumberland Presbyterians. Several of these groups conduct educational and social service activities in addition to strictly religious propaganda. There is also a large Y. M. C. A. The Roman Catholics maintain a large school and church. For many years home missions executives have sought to solve this problem, but the net result so far is only the Hip Wah school in which the parent boards of the Methodists, Presbyterians and Congregationalists have united. It is doing a creditable piece of work, but it is only a hint of the sort of cooperation that is obviously called for. Not only does competition lessen the effectiveness of the Christian appeal, but it causes self-support to lag.

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Beer Settles Down

The coming of beer was a nine-days' wonder about which the daily press said too much. There is little excitement about it now. Nearly 4,000 applications for permits to sell the beverage in this city are now being inspected by the police department. One of the morning papers alleges that the list includes the names of hundreds of bootleggers, including many who have served time for violating the national and state enforcement acts. Their eagerness to procure a legal screen behind which to ply their illegal business is readily explicable. The

campuses of Stanford university and of the University of California are protected by pre-war laws, municipal and state. The state legislature is now engaged in drafting regulations additional to the license fee already imposed. A convention to consider prohibition repeal has been ordered, but the date has not been fixed. If and when the 18th amendment is repealed, the whole matter of liquor selling will be in the hands of the state, under an initiative law passed last fall, which incidentally denies to all communities the right of local option.

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State Federation Faces Future

The executive committee of the California state church federation held an important meeting in this city not long ago. Under the leadership of the late Francis M. Larkin, this organization enjoyed a period of marked prosperity from 1924 until his unexpected death last February. It became a power in civic reform and won a distinct victory in the defeat of the proposed pari-mutuel betting bill last fall. In interchurch matters the federation has specialized in the development of denominational superintendents' councils, which have regular meetings and carry out a real program for allocating new territory and eliminating overchurching. Three of these councils cover respectively the northern, central and southern parts of the state. The death of Dr. Larkin compelled the organization to face its future. It had no debt, but receipts were declining. There were other organizations of similar aim and scope whose treasuries were empty. During the next few months, efforts will be made "to unify the agencies of unity." Meanwhile Dr. Guy W. Wadsworth, moderator of the presbytery of Los Angeles, will act as part time secretary, and the office will be kept open. A San Francisco layman, Mr. Fred D. Parr, is president of the federation.

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And So Forth

While the Japanese training squadron was in the harbor recently, the Pacific agency of the American Bible society, of which A. Wesley Mell is secretary, presented copies of the scriptures to the officers and over 200 cadets, and at one of the regular noonday broadcasts of scripture reading, the Japanese version was read immediately after that in English. The visitors received a cordial welcome from municipal officers and religious and commercial bodies.

The San Francisco church federation and the Y. M. C. A. jointly sponsored a luncheon meeting in honor of Mr. and Mrs. Harper Sibley of Rochester, N. Y., both of whom were members of the Laymen's commission of appraisal. Mrs. Sibley gave a brilliant and captivating exposition of the inquiry, this being the first official utterance on the subject to be heard in these parts.

Thomas Mooney is coming to town soon. He will be tried on an old indictment for murder. An acquittal, for which his friends hope, will make it easier for them to ask for his release from prison to which he was taken when found guilty on another indictment in 1918. Californians generally show little interest in the matter. For them it is closed. Mooney is a "bad egg" and ought to be kept in prison on general principles. Most churchmen go along with the crowd and refuse to analyze this attitude in the light of Christian ethics.

EDWARD LAIRD MILLS.

China Shows a Deceptive Calm

Under Surface Nation Despairs of Help Save by Its Own Military Development—Many Evangelistic Meetings

(Correspondence from China)

SHANGHAI, April 1.—On the surface Shanghai is quiet. There is some agitation over the question as to whether or not the Shanghai municipal council shall get authority from the annual meeting of ratepayers for the inspection of factories within the settlement in contradistinction to applying the authority of the Chinese government therein for the same purpose. The relations of Japanese and Chinese outwardly reveal little of the strained situation of a year ago. Considerable has been done to clean up the areas devastated at that time, though relatively only a small amount of rehabilitation is in evidence. At the moment, signs of apprehension of trouble in Shanghai are not prominent.

Under the surface, however, there is more disturbance. The relatively easy acquisition of Jehol by the Japanese military forces seems temporarily to have benumbed Chinese expectations. There is a weak Chinese interest in signing any sort of a treaty with Japan that would bring the present situation to an end. That does not seem, however, to be making much of a dent in China's growing determination to continue the policy of resistance whenever and wherever possible, though hope has somewhat lessened that this will put a stop to Japan's inroads upon China's territory and life.

The conviction is growing, nevertheless, that China must take steps to build up her military strength. A group of prominent Chinese recently organized themselves around the aim of eventually winning back the territory that has been lost. That presages a long struggle!

* * *

Methods Proposed for National Rebuilding

Here and there signs appear of disagreement in governmental circles, but generally speaking Japanese aggression has strengthened a tendency to political unification. With this goes a feeling that China's only way out eventually is through dependence on her own efforts. Faith in either the willingness or the ability of the League of Nations to solve the problem along present lines is dimmed. In addition to this development in political unification and public opinion other national movements are in evidence. Interest in boosting home products and its correlated effort, the boycott, is gaining rather than losing in strength. An anti-civil war movement has also grown out of the desire to unify national opposition to the foe now judged an aggressor and depredator by the moral opinion of the world. Some think, too, that the communist menace can be solved through political means and social improvement better and more easily than through military attempts at suppression. Meanwhile Chinese students as a group are vitally interested in questions rooted in the reconstruction of the social order.

* * *

"Rethinking Missions" Being Studied

In all the above Chinese Christians share. For them it means a severe strain on their spirit and a conflict between Christian ideals and national sentiment. This means a time of spiritual crisis which, while eased off during the warmth of frequent revival gatherings, is not thereby resolved or forgotten.

"Rethinking Missions" is beginning to stir earnest thought among us. The first results of the advance press releases threatened to start a controversy before many knew what the controversy might justly be about. Some signs there are that the report will meet with out-and-out opposition as well as favorable reception. Since the report itself appeared, however, little in the way of acrimonious comment thereon has come to my notice. Open reaction to it is developing slowly. In many Christian centers and institutions study groups are under way seeking to outline the issues of the report and apply them to actual pieces of work. In short, the most noticeable effect of "Rethinking Missions" in China, so far, is to start Christians to rethinking their own work and problems. Among the problems looming up in this connection is that of outlining and promoting a new basis of Christian cooperation. The feature of this problem that is emphasized is the necessity of community cooperation in achieving worthwhile results in Christian service to rural and urban communities. The actual results of this revival of Christian thinking cannot as yet be told. That they will be deep and wide is, however, quite evident.

* * *

Many Types of Evangelism

Various revival movements are evident in Christian circles. Among these the campaign carried on by Stanley Jones stands out. In North China "revival awakenings" are reported, sometimes of a highly emotional type. One occasionally hears of speaking with tongues, faith healing and miracles in connection with them. Sometimes the meetings are like old-fashioned prayer meetings. Emphasis on conduct often results, too, in changing folks in that respect. These movements, interestingly enough, are essentially indigenous. The movement in North China was due to the work of a Chinese preacher from Nanking, though leadership passed from his hands into that of other Chinese preachers. Another similar movement near Hangchow was started by a woman—a "prophetess"; from her leadership likewise passed into men's hands. The "Oxford movement" is beginning to make itself felt in actual meetings and Christian interest.

* * *

Many Movements to Aid Rural Life

It is encouraging to note, also, how Christian attention to the improvement of rural life is growing. The department of sociology of Yenching university has started a "Rural Community parish" along the lines suggested by Dr. Kenyon Butterfield. The National Christian council and other groups are outlining work along the same lines. Christian industrial workers are making real progress in showing how industries suited to rural communities can be

started and carried on. The Shanghai Commercial and Savings bank recently contributed $63,000 Chinese currency toward the strengthening of rural cooperatives in China. This money will be spent under the auspices of the college of agriculture and forestry of Nanking university in securing expert aid and in the training of students. The Kiao-Tsi railway company in Shantung has entered into cooperation with Cheeloo university, located at Tsinan in the same province, for the improvement of agricultural life. The railroad has promised funds amounting to $9,000 Chinese currency a year for the help of experimental stations carried on as part of this cooperative enterprise.

* * *

Plan Advances in Other Fields

In addition to the above the National Christian council has organized a commission on religious education which is rebuilding that important project from the ground up. Dr. John R. Mott has recently secured $62,500 Chinese currency which has been put into a literature promotion fund under the direction of a small committee, mainly Chinese, whose purpose is to stimulate the production of literature on up-to-date lines.

In spite, therefore, of the prevalent political uncertainties and the spiritual crises, signs of progress in Christian cooperative approach in new ways to deal with some of the outstanding needs are encouragingly in evidence.

FRANK RAWLINSON.

Methodist Colleges Take Action Against 3.2 Per Cent Beer

Colleges and universities of the Methodist church have taken decisive action against the recently legalized 3.2 per cent beer. The new beverage has the same status as any other alcoholic drink on the campus of Northwestern university, despite the declaration of congress that it is non-intoxicating. Northwestern's board of supervision of student activities announces that "any rule and regulation of Northwestern university concerning spirituous, vinous or fermented liquors holds even though the alcoholic content be only 3.2 per cent." In 1855 the general assembly of Illinois passed a special act concerning the sale of "spirituous, vinous or fermented liquors." Since that time no such liquors have been legally sold within four miles of the Evanston campus. The university and the city of Evanston hold that this four-mile exclusion act applies to the beverages recently declared non-intoxicating by congress.

Death of Dr. Powell, Disciples Leader of Louisville

Rev. E. L. Powell, who came to First Christian church, Louisville, in 1887, and who remained at that post until five years ago, died April 19 at his home in Louisville. Dr. Powell for a generation was a leader in the affairs of the Disciples fellowship, attaining national reputation, and he was recognized for years as Louisville's first citizen. Rev. Homer W. Carpenter, who succeeded Dr. Powell at First church five years ago, writes: "A great man was he, with a mighty ministry; an eloquent and masterful preacher; a leader in community life; a daring and courageous champion of every righteous cause."

Dr. Machen in Fierce Attack

110-Page Pamphlet Outlines Changes Against Presbyterian Board—But Presbytery Endorses Board

(Correspondence from Philadelphia)

PHILADELPHIA, April 20.—"The board of foreign missions of the Presbyterian church in the U. S. A. is deeply involved in modernist and anti-Christian propaganda, and its appeal to Bible-believing Christians is a misleading appeal," according to Dr. J. Gresham Machen, professor of New Testament in Westminster theological seminary, Philadelphia. In fact, he has printed his charges against the board: (1) that the board, in officially commenting on the report of the appraisal commission of the Laymen's inquiry utterly failed to condemn in any definite way the attack upon "the very heart of the Christian religion, which was the chief substance of the report"; (2) that Mrs. Pearl S. Buck, who has appeared in Harper's Magazine and in The Christian Century with articles expressing warm agreement with the report and thoroughgoing opposition to "the historic Christian faith," is a missionary of the Presbyterian church, and that the board in retaining her on the roll of missionaries is seeking in quite unjustifiable fashion to obtain funds both from those who agree with her and from those who hold to "the historic faith"; (3) that the candidate secretary of the board is a signer of the Auburn affirmation; (4) that the candidate department of the board has carried on anti-evangelical propaganda through the books that it has recommended as devotional reading to a thousand young men and women considering missionary service; (5) that the staff of the board in an official communication has commended as though it were Christian evangelism the religious propaganda of the radicals, Dr. Sherwood Eddy and Toyohiko Kagawa; (6) that the board is cooperating with union enterprises in China which have been implicated in anti-Christian activities of the most thoroughgoing kind.

* * *

Overture Presented To Presbytery

At the January 24 meeting of the presbytery of New Brunswick, at Dutch Neck, N. J., Dr. Machen presented an overture, asking the general assembly of the Presbyterian church "to take care to elect to positions on the board of foreign missions only

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* * *

Dr. Speer Shuns Controversy

The proposed overture was considered at the April 11 meeting of the presbytery, in the Fourth Presbyterian church, Trenton, N. J. By invitation, Dr. Robert E. Speer, senior secretary of the board, was present, whom Dr. Machen regards as "the most eloquent of that optimistic view regarding the present state of the Presbyterian church." Dr. Machen pointed out that Dr. Speer had signed, as reported in the report of the Foreign Missions Conference of North America, Jan. 1932, a report of the committee on cooperation in Latin America, which mentioned among "the outstanding accomplishments of the book department" the securing of the publication in Spanish of "several books by Dr. Harry Emerson Fosdick and other American authors." Dr. Speer made no answer to this latter representation and practically no answer to any of the other specific charges against the board, but stated that he did not desire to engage in controversy. Very soon after the initial speeches of Dr. Machen and Dr. Speer the previous question was moved, and debate shut off, from which procedure Prof. Machen dissented. Dr. Machen's overture was then defeated by a viva voce vote, and another motion expressing confidence in the board of foreign missions was passed.

* * *

Insists Board Cannot Ask for Support

Dr. Machen insists that "if the board tolerates the point of view of the appraisal commission, of Mrs. Buck, and of its own candidate department, then it cannot honestly appeal for support to Bible-believing Christians. If, on the other hand, it is really true to the Bible as the constitution of the Presbyterian church requires it to be, then it cannot honestly appeal for a single dollar by way of contribution from sympathizers with the appraisal commission. It cannot honestly seek to avoid the reproach of 'intolerance,' which dismissal of Mrs. Buck and a vigorous repudiation of the report of the appraisal commission would bring.

"Mere dismissal of Mrs. Buck now by the board would not, however, change the situation in the slightest," according to Dr. Machen. The case of Mrs. Buck occupies only six of the 110 pages in his brief. Compared with his other charges, this has been given in the newspapers an undue importance. However, Dr. Machen does regard it as significant that Dr. George T. Scott, board secretary for China, is reported to have said concerning Mrs. Buck that "her doctrine is so fine and sound that we think people have misinterpreted her articles and doctrinal position," and that one of the senior secretaries, Dr. Cleland B. McAfee, is reported to have said, "I don't foresee any action of the board against her," and to have called her "a very fine Christian worker." But to Dr. Machen a man may agree with Mrs. Buck or with "the historic Christian faith," but to represent himself as agreeing with both, he said, is absurd.

To Dr. Machen "Rethinking Missions" is a "thoroughly anti-Christian book" and "constitutes from beginning to end an attack upon the historic Christian faith. It presents as the aim of missions that of seeking truth together with adherents of other religions rather than that of presenting the truth which God has supernaturally recorded in the Bible." In a footnote on modernism in missions Dr. Machen states that "religious pacifists, who desire peace at any price and have surrendered to modernist leadership, are to all intents and purposes not only modernists but the worst kind of modernists."

CHARLES DANIEL BRODHEAD.

Study Scottsboro Case

Interracial Commission Offers Aid to Secure Impartial Settlement

ATLANTA, April 20.—The Commission on Interracial Cooperation, in annual session here yesterday, reaffirmed its deep interest in the Scottsboro case and its continued willingness to render any service that may be found possible toward a fair, unprejudiced settlement of this case by the courts. A special committee was appointed to inquire whether an opportunity for effective service in the case can be found, and the executive committee was given power to act should such opportunity arise.

The commission also adopted unanimously the following statement regarding jury service for Negroes: "Since the question of Negroes having opportunity for jury service has been raised in recent legal cases, the commission hereby records its conviction that the cause of justice would be furthered if jurors were chosen without discrimination as to race, and with sole consideration as to fitness for such service."

Other emergent situations considered by the commission were the farm tenant system, discrimination in the administration of federal and local relief, inequalities in the distribution of public school funds, and conditions in prisons and convict camps. A depressing picture of exploitation, hopeless debt and dependency was painted by a number of social workers as widely prevalent among rural Negroes. Federal and local relief, and feed and seed loans, it was asserted, are often administered in discriminatory fashion, and a committee was appointed to confer with state and national authorities in relation to these matters.

Church Conference of Social Work to Meet in Detroit

The Federal council's church conference of social work will hold its annual session in Detroit, June 11-17, in connection with the National Conference of social work. Canada's Social Service council and the Detroit council of churches are to unite in the program. Among the conference speakers will be Miss Jane Addams, Prof. Frank J. Bruno, Rev. D. N. McLachlan, Prof. Leland Foster Wood, Prof. Walter Rautenstrauch, Prof. Arthur E. Holt and Dr. William S. Keller. Clarence E. Pickett of the American Friends service committee is the chairman for 1933.

Glasgow Students Would Ban War

University Union Follows Oxford Lead—Taxing Bootleg Whisky—Brewer's Will Builds "Redundant" Church

(Correspondence from Scotland)

GLASGOW, March 30.—The Oxford anti-war debate with its repercussions in the press, of which Mr. Shillito has written, caused the same subject to be raised in the Glasgow university union some weeks later. The debate was well advertised, one poster reading, "Let's Ape Oxford. England expects this day that every man will do his duty and follow on—sheep always do!" Never has a debate in the new Union hall attracted such a crowd. Every seat was occupied, while hundreds stood at the back and in the aisles. For two hours the discussion raged. Most of those participating spoke with intense sincerity, though the audience was not without its wits and its frivolous asides. The motion was worded, "That this house is prepared to fight for king and country." The affirmative speakers dwelt mostly on the ancient right of self-defense, on the need of restraint by force in a disordered international world. The negative argued that we should be willing to have discipline and make sacrifice for peace, a higher social ideal than war. One speaker vehemently declared: "I know no king or no country for whom or for which I shall lose either my guts or my brains, nor do I know any other king or any other country for whom or for which I will blow out any other man's brains or guts." When the ballot vote, which was restricted to matriculated male students, was taken, it was found that the negative (the anti-war side) had won by 634 to 568. Now letters to the press are continuing the argument with much gusto, and seemingly without end.

* * *

Court Upholds Income Tax On Bootleg Whisky

The court of session gave an interesting judgment lately, in a case where the inland revenue commissioners were suing three men for income tax on £36,000 profits made in 1922-23, through the shipment of whisky to America. The defendants maintained that their enterprise (bootlegging) was fundamentally illegal and that its profits were therefore not subject to income tax; that the profits were rather capital accretions (non-assessable in this country) arising out of a speculation in which the parties had put up a stake under the honorable understanding that if the gamble was successful the proceeds should be divided. The court's unanimous decision admitted that money which could be described as the proceeds of crime was not subject to income tax, but held that these profits came through the commercial disposal of a quantity of whisky. It was a trading transaction, which involved incidentally, though necessarily, the commission of fraud on the British customs as well as the transgression of United States laws. The fraud and illegality committed by the trader did not exempt him from

paying income tax, which was accordingly ordered to be paid.

* * *

Church Built with Brewer's Gift Is Completed

Readers of this correspondence as far back as 1929 may recall reference on August 21 of that year to the wilful action of a brewer's trustees, in insisting on erecting a church (authorized in his will) upon a site considered redundant by the presbytery of Edinburgh. All the rapidly growing unchurched suburbs were passed by in favor of a district which already had six other churches within a three-quarter mile radius! The presbytery and general assembly of that year passed resolutions disclaiming all responsibility for what they considered mistaken policy, and put on record their freedom to accept or decline the gift of the church when it should be completed.

The church is now finished, and proves to be a very beautiful structure. Dr. Norman Maclean maintains that it affords the greatest ecclesiastical enrichment which Edinburgh has received in a hundred years. The trustees formally offered the edifice to the Church of Scotland last general assembly, the testator's conditions being as to name (Reid Memorial church) and first minister (Rev. W. Purves Boyes of St. John's Presbyterian church, Kensington, London, if that clergyman desired to accept the charge.) Mr. Boyes, however, in a chivalrous spirit, waived his claim, in order that the church might not be embarrassed by anything that looked like patronage or intrusion on the part of the trustees. Accordingly, the general assembly accepted the gift, and remitted to Edinburgh presbytery and the home mission committee the making of arrangements for the tenure of the building.

A circular was sent to various kirk-sessions, and the committee was so impressed with the reply from Fountainhall Road church, that it was decided to transfer that congregation and its minister to the new edifice, rather than to commence a new charge. The legal and actual transference has not yet been consummated, but it will shortly take place. Thus the chapter is concluded by shifting one of the six congregations in the neighborhood to the new building. Meanwhile the five unchurched districts in Edinburgh, and the 25 other unchurched districts in Scotland are still waiting helplessly for better times and the launching of a great fund to bring the ordinances of the church to them. But it is noteworthy that the home mission committee reckons that the 30 churches needed can be erected for a sum only three and a half times the cost of this one redundant church!

* * *

And So Forth

The Oxford Group movement has started operating in Glasgow. A number of meetings have been held which have stirred up much interest. Canon Grensted of Oxford has made a specially deep impression upon his auditors.

The Usher hall in Edinburgh has been booked for the middle fortnight in May for an evangelistic campaign in which all denominations are cooperating. The evangelist is to be Rev. Lionel B. Fletcher, who was ordained to the Congregational ministry in Australia in 1905.

MARCUS A. SPENCER.

Easter Crowds Capital Churches

Bad Weather Has No Effect—Saloon Coming Back—D. A. R. Convention Shows Changed Policy

(Correspondence from Washington)

WASHINGTON, D. C., April 22.—Easter was anything but lovely so far as weather conditions were concerned, and yet the churches of this city almost without exception were crowded to capacity, with many of them reporting overflow services. This does not prove anything especially except that some people will stick to their once-in-the-year church attendance regardless of the weather, which perhaps is well enough as far as it goes. Additions to the membership rolls were general.

* * *

Saloon Just Around The Corner

More than 1,300 places in this city are now licensed to sell beer, and it is difficult to find a restaurant or lunchroom where the beverage is not dispensed. Little by little the approach to the familiar old-time saloon is being made. The local license granting board insisted at the start that no bars would be permitted, but now they announce the withdrawal of such restrictions if there are stools provided where imbibers may sit. Just how they are going to make a man sit down to quaff his beer, if he tells the barkeeper that he has been sitting all day and really prefers to stand, has not been disclosed. The important thing to note is that the old-time saloon, brass rail, bar flies, beer smell and all, is just around the corner and will soon be with us in all its pristine beauty. But this is no surprise. Who of us did not feel perfectly sure that this would be the result? After days of haggling, the beverage is at last being served in the capitol building itself.

* * *

D. A. R. Shows a Shift in Policy

The D. A. R. is in session here this week. A glance at the program reveals the fact

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that the usual subjects are being discussed, such as immigration, the threat of communism, military training, keeping the navy up to "treaty strength" and the like. Great excitement swept through the ranks at news of the decreased appropriation for army maintenance that was rumored. What would happen to the country if anything should occur to prevent an annual meeting of the D. A. R. is almost too terrible to contemplate. An internal storm that harks back to the time when certain individuals of national reputation were put on the blacklist for holding views not in accord with 100 per cent patriotic Americanism, has been in evidence at this session. Not all D. A. R. members were sympathetic to that blacklist and numerous resignations and protestations have resulted. It appears that President-General Magna was one of those not in accord with the aforementioned blacklist and the severance of relations with other "patriotic" orders resulted. This severance was bitterly resented by a group of hundred percenters. However, the affair was settled without undue internal discord. That famous blacklist remains nevertheless to plague its instigators. As usual the program of the present session of the D. A. R. congress bears a close resemblance to the army and navy register. Admirals and generals have told the ladies how gravely inadequate is our present fighting force.

* * *

Approaching Inflation

Finance is the topic one hears discussed everywhere these days and nobody seems to know any more about it than he does about the ability of Mars to sustain life. Inflation, gold standard, exchange, and kindred topics are bandied about with reckless nonchalance. The only settled conviction the man in the street seems to have is that the much abused but dearly beloved American dollar is quite apt to have less purchasing power in the near future. Grief over this situation is not in the least assuaged by the depressing fact that the bimonthly pay envelope brings him fewer dollars than formerly. The salaried man therefore (and he is by far in the majority here in Washington) is likely to be the loser as the nation goes off the gold standard.

* * *

Dr. Buttrick To Speak

Dr. George A. Buttrick affords the ministers of the city a treat as he comes here on April 26 to speak at a ministers' retreat held under the auspices of American university. In the evening of that day he addresses the annual meeting of the church federation.

W. S. ABERNETHY.

Churchmen Confer with Secretary Hull

The Federal council's program for world peace and justice was laid before Secretary of State Cordell Hull on April 17 by a delegation of churchmen headed by Bishop W. F. McDowell. Reconsideration of war debts, abolition of military and naval aviation, and international cooperation looking toward the restoration of world trade and industry were among the proposals laid before the secretary. The delegation included also Dr. J. H. Franklin, Rev. Russell J. Clinchy and Rev. Walter W. Van Kirk.

Declares Schools Ruinous to Faith

Catholic Archbishop Lashes Out Against Australian System—Anglican Primate Dies—Quakers Celebrate

(Correspondence from Australia)

GOULBURN, N. S. W., March 9.—Australian people are proud of their public education system, and New South Wales Protestants, and others, hotly resented the recent diatribe issued against it by the Roman Catholic archbishop of Sydney. In the Sydney press Archbishop Kelly described the public schools as "ruinous to faith and piety," and "a false prophet and a wolf in sheep's clothing." There was a strong and vigorous protest forthcoming from educationalists all over the state, and the question was asked, If the state schools are as bad as all that, why does the Roman Catholic church do all she can—which is evidently a great deal—to secure positions for as many of her members as possible as teachers in these selfsame schools? It is of course the old story of Rome's anger at being refused a state subsidy for her work of secular and religious education. The archbishop's outburst is not likely to break down opposition, but rather to increase it.

* * *

Quakers Celebrate Centenary

Early this year the largest gathering of Friends ever assembled in this part of the world met at Hobart, Tasmania, for the general meeting of the Society of Friends. It was a unique occasion, for the gathering marked the centenary of Quakerism in Australia. Delegates were present not only from every state in the commonwealth, but also from New Zealand, England, South Africa, and America. It is 101 years since James Backhouse and George Washington Walker landed in Tasmania after a voyage of five months in a barque of 236 tons. It appears that their chief objective was to investigate the conditions of the convict settlement, administering such relief, on spiritual grounds, as was open to them. They traveled all over Tasmania, and visited New South Wales, visiting settlers, and especially prisoners and gangs of workers. They formed meetings of Friends in Hobart and Sydney, whose chief aim should be to continue the work when they should have left. The first of these was formed in Hobart in 1833, that at Sydney two years later. They were also the pioneers of the temperance movement, the first temperance society being formed in 1832, the centenary of which event was celebrated in Hobart last year. The subject of peace and war, traditional with Friends, occupied a large portion of the time of one sitting. A strong protest was made against the proposal to reintroduce compulsory military training in Australia, not only as bad in itself, but as an unfortunate gesture at the present moment when the world is searching for the true basis of international peace in good will rather than in the cultivation of military methods.

A recent report from the Melbourne Quakers states that they have been having a lady speaker from England, Mrs. Crosland, whose subject was "The Joy of Being a Quaker." There is also reported a Young Quakers' movement, which it is hoped will stop the drift of young Quakers from their historic associations.

* * *

Methodists Have Too Many Candidates

Reports from the Methodist conferences in the various states of Australia tell of unprecedented difficulties, but there is no intention of sounding the retreat. The Methodist church is accepting the challenge of these difficult times in a truly Christian spirit; full of faith and hope and courage they are planning a great forward movement. The problem of securing students for the ministry, so characteristic of church assemblies, has ceased to be a problem with Australian Methodists. The Methodist church in Victoria reports that they have too many men—there will be an excess of 31 men up to 1940.

* * *

Primate Dies

Australia mourns the decease of Archbishop Wright, archbishop of Sydney, metropolitan of New South Wales, and primate of Australia and Tasmania. It was estimated that 25,000 people gathered in Sydney yesterday, lining the streets as the cortege proceeded to the cemetery. The last rites in their simple dignity, constituted a deeply impressive tribute to the distinguished churchman, and befitted worthily his high ecclesiastical office.

The acting primate and archbishop of Brisbane (Dr. Sharp) in his address at the service in the cathedral, extolled the virtues of the deceased. He spoke of Dr. Wright's sense of duty, which was seen in his fidelity even to the point of physical exhaustion. He never slacked in his preparation for the pulpit, which a man with his many gifts might well have done. Many people recalled his faithfulness in visiting every troopship during the war years just before sailing, though it often meant getting up at a very early hour of the morning.

The deceased was in his 72nd year. He was the son of Rev. J. Farrell Wright, vicar of Christ church, Bolton, England. He was graduated at Manchester grammar school, and Merton college, Oxford. He accepted the position of archbishop of Sydney in June, 1809. All his life he was a stalwart of the evangelical party of the Church of England.

* * *

New Voice at Scots Church

Rev. W. J. Baxter, of Glasgow, has succeeded Rev. Frank Cairns for six months as the special preacher at Scots church, Sydney. On Sunday last he preached his first sermon at the morning service, on "Transforming Power." He spoke of the transforming power of God in human lives, and declare that changed men and women were the most wonderful thing in all the world, and the great fact that they became new creatures in Christ Jesus compelled all to listen to the "voice as of many waters, saying, behold I make all things new!"

A. CROWTHER SMITH.

Japan Follows General Araki

War Minister Dominant Figure as Rescript Takes Empire Out of League—New Sect Has Rapid Growth

(Correspondence from Japan)

Tokyo, April 3.—"Japan embarking upon a new foreign policy"—the papers are full of it. Notice of withdrawal from the League of Nations having received imperial sanction and having been dispatched to Geneva, Japan's realist politicians now propose to follow America's policy of negotiating with individual countries as occasion arises. Already a non-aggression treaty is being drafted between Holland and this country and talk of a similar agreement with soviet Russia is being revived. The imperial rescript just published contains the following significant statement: "By quitting the league and embarking on a course of its own, our empire does not mean that it will stand aloof in the extreme orient nor that it will isolate itself thereby from the fraternity of nations."

Nevertheless, it is obvious that Japan's military and naval leaders intend to pursue an entirely independent course and not only have already announced in Geneva their opposition to anything that looks seriously in the direction of disarmament but are busy at home completely revising the nation's schoolbooks and otherwise systematically educating the public against the admission of any further western interference with the "imperial destiny" in Asia. A new term, "Arakism," is now heard in political circles, especially since it has become apparent that the present cabinet must soon give way to one more authoritative; but the war minister glorified in this new cult modestly prefers to refer to his doctrine as that of *Kodo* (the Imperial Way). Daily developments of the past few weeks on the Asiatic mainland have served only to strengthen the position of the group now in power in Tokyo.

* * *

Bear Relief to Stricken Area

A large part of Japan's thought and energy during the past month has been concentrated on that ill-fated region in the north recently devastated by earthquake, fire and tidal wave. The number of casualties has steadily mounted and now stands at a total of about 3,000 dead and unaccounted for in the vicinity of Kamaishi near Morioka. Many agencies have been collecting and distributing aid to the survivors. It is the irony of fate that this is the very region which suffered most from last year's famine and that it has also supplied a large part of the man power for the past 18 months of hostilities across the Japan sea. In spite, however, of their own much greater distress, the Japanese took cognizance of the suffering in southern California resulting from a similar catastrophe and have sent material expressions of sympathy.

* * *

Child Murders Shock Nation

Vicious evidences of Japan's inner disorder continue to appear. The latest horrors are the confessions of two young baby killers, one in Tokyo and the other in the Kwansai district. Japan's excessive birth rate and restricted resources make such crimes inevitable, and police have extracted from these perverts confessions of having murdered more than a score of babies; unwanted babies are turned over to them along with sums of money provided by parents and midwives on the presumption that homes would be found for them.

* * *

Bernard Shaw In Japan

George Bernard Shaw's recent visit made a profound impression upon the Japanese. It was well known in advance by press reports from China that he was no Japanophile but few were prepared for the barrage of sardonic diatribe he delivered at the powers-that-be during his brief stay among us. He even dared beard the mild and lion-hearted war minister Araki in his den, but it was hard to tell from the published interview which got the better of that match.

* * *

Young Sect Shows Rapid Growth

The writer recently had opportunity to visit on the same day both the oldest center of religious culture in Japan and the newest. The oldest is that cluster of Buddhist temples of the Hinayana order at Horiuji, near Nara, which includes in addition to many priceless treasures of antiquity one of the original buildings of the age of Prince Shotoku 1,300 years ago, surely the oldest wooden structure in the world. A tranquil yet fascinating rendezvous for sightseers, Horiuji marks a distinct contrast to the busy village of Tenri, headquarters of the syncretic Shinto sect called Tenrikyo. The tenets and practices of Tenrikyo, according to Mr. Kagawa, are about 60 per cent Christian and the rest a mixture of Shinto, Buddhist and Confucianism, but the cult follows strictly native forms of social thought and religious experience. In the brief time since its establishment by a peculiar woman, resembling in many respects Mary Baker Eddy, Tenrikyo has become the most vigorous and in adherents the most numerous religious body in all Japan. At the headquarters in Tenri, in addition to the vast temples and others in process of construction, the sect also operates a complete system of schools, including a college of foreign languages for the sake of propaganda abroad; also a well-equipped library and publishing department housed in ferro-concrete buildings, the whole presenting a highly businesslike and prosperous appearance. It should also be observed that Tenrikyo is one of the most nationalistic of Japan's religions.

* * *

Women's Peace Pleas Bring Police Action

The April issue of the Christian Graph —at least 2,000 copies of it—has just been confiscated by the police. The ostensible reason was the publication of several passionate appeals for peace delivered by a number of Japanese W. C. T. U. leaders at a recent meeting in Tokyo. It begins to look as though Japanese women were more fearless than their husbands in the present crisis; in fact, one of the addresses quoted was to the effect that women would have to redeem the nation from the errors of its male leaders. It is dangerous for Japanese to be idealistic in these days, but Americans can scarcely imagine what that means.

One Christian sect, however, is now in

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by

Eugene William Lyman

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good favor with the authorities. Bishop J. Nakada of the Holiness church, the most independent and rapidly growing denomination in Japan, has recently published a book proving by the Old Testament and also by New Testament references the providential character of Japan's peculiar destiny in the world and especially in Asia. The book is said to be receiving highly favorable consideration in military circles.

* * *

And So Forth

Dr. I. Nitobe is back in Japan after an extended visit in the United States. It is significant that, having lectured widely to American audiences on the essential justice of Japan's case in Manchuria, he yet retains faith in the League of Nations or some league of nations, and this in the Japan of today surely entitles him to consideration still as a liberal, though of a rather harmless variety.

Japanese brewers are gleefully watching America's returning thirst, as it is considered highly probable that Uncle Sam, after such long abstinence, will be unable to make enough beer for his own wants for some time to come. Surely the manufacturers of no other nation are in so good a position as Japan to meet the additional requirements at moderate prices for consumers and big profits for distributors.

Forty-five sects and conventions of Buddhism have approved the abolition of licensed vice, according to a recent report. Brothel keepers are seeking in every way to make the licensed life attractive both to inmates and to visitors, but the traffic seems doomed, if for no other reason than that the unlicensed cafe girl is now so numerous in Japanese cities. It is difficult to say which is the worse of these two evils.

An abridged translation of the Laymen's report on foreign missions has appeared from the pen of Secretary Akira Ebizawa of the National Christian council. It sells for 40 sen (or about 10 cents in U. S. money) as contrasted with the 10 yen cost of the American edition. Japanese criticism of the report is still largely adverse but already new alignments in religious forces are occurring in conformity with the recommendations therein and to meet the straitened financial conditions under which most churches and missions in Japan are now laboring.

The Buddhist association of Osaka is engaged in securing contributions from its members for construction of airplanes for military service. There may be some comfort to us Christians in knowing that ours is not the only religion whose adherents have completely transformed its pacifist founder into a war deity.

T. T. Brumbaugh.

Warn Against Anti-German Sentiment in America

The Carl Schurz memorial foundation, Philadelphia, which has been organized "for the development of cultural relations between the United States and Germany," has issued a statement in which it expresses its concern at the rapid rise of anti-German sentiment among the American people. "We advise against hasty judgment. The injustice which has been heaped against Germany as a result of the Versailles treaty cannot be rectified in a day or a year." The foundation is endeavoring to promote "fellowship and the welfare of all, without regard to race or class."

Turkey Tackles Social Issues

New Law Would Protect Children Against Illegitimacy—Bulgarian Church Asks State to Fight Atheism

(Correspondence from the Near East)

Istanbul, April 9.—The government has decided to deal with the question of illegitimate children, a problem which in recent times has gained ever-growing importance. The Swiss code introduced into Turkey in 1926 abolished polygamy, and provided that civil marriage alone was valid. Religious celebration, declared optional, consequently has to follow, and not precede it. These efforts to establish the Turkish family on a firm foundation, however, have given rise to a class of children whom the law cannot but consider as illegitimate, but who in reality do not deserve that appellation.

Polygamy was rapidly declining in Turkey when it was officially banned in 1926. As far back as 1917, under the sway of the sultanate, a commission entrusted with the elaboration of new laws thought it proper to give the first wife the right of vetoing her husband's further unions. Now, in some parts of Anatolia, vestiges of polygamy still exist as a custom, taking forms with which the law is unable to cope. Far more important is the fact that imams have often helped in the celebration of religious marriages in complete defiance of the law requiring civil marriage first. Such unions, although strictly monogamous, are illegal, and births resulting from them are consequently illegitimate.

The result is these increasing numbers of illegitimate children. Called upon to decide between respect for the law, or the moral welfare of such children, the government has taken the wise resolution of legitimizing de facto families. A bill laid before the national assembly will enable all unions from which children have been born to be registered with the authorities, so as to give the children legal status. Should the husband be already married, the first wife will have the right of appealing within three months against her husband's second union. If she does so, the union will be canceled. If she does not, it will be regarded as the husband's only lawful marriage, and the first wife will be considered as divorced.

* * *

New Names For Old

Some 25 years ago a German scholar wrote that to get at the heart of Islamic civilization it is insufficient to be an Arabist alone. Knowledge of Arabic, Persian, and Turkish, in his opinion, was a matter of absolute necessity. Had he chosen to speak of Turkey, her language and her literature, he probably would have been compelled to point out the same interdependence of these three races, so different from, and yet so dependent on, each other in the past.

It has been the constant aim of new Turkey to loosen these bonds. This, as American readers will already be aware, has led to the decision to expel from Turkish all of its Arabic and Persian components —about three-quarters of the language in use for the past seven or eight centuries. The new vocabulary is now under preparation. Only when it is ready here will it be possible to gauge its chances of being successfully enforced.

In the meantime, changing names appears to be the prelude to the reform. More than the language itself, names bear testimony to Arabic and Islamic influence. This is why stress is laid on the importance of replacing such names by purely Turkish ones. At the same time, it is considered desirable that non-Moslems should follow the example, so as to eliminate that kind of estrangement which usually springs from names of different origin.

The lead was given by the gazi, when, two years ago, he decided on the name to be given to the son of the president of the national assembly. Some time later, he encouraged a high state official to change his name. Such cases have now increased. Most spectacular has been the action of a Turkish teacher in causing his 44 pupils to reject their names and adopting purely Turkish ones. As this was done in a primary school mostly frequented by Jews, the latter, in a way, find themselves in the limelight of public attention. The police corps, it is said, are on the point of following the example.

One difficulty will be to find sufficient diversity of names. Most of them will have to be unearthed from the pre-Islamic past, while others, since Arabic names often have a meaning, may simply be translated into Turkish.

* * *

Bulgaria and the Problem Of Unbelief

It looks as if an effort were shortly to be made in Bulgaria to deal with the spread of unbelief. To the church, atheism appears as a national danger, which is all the greater as it is less an intellectual crisis than the expression of real religious indifference due to lethargy of mind and soul. As a problem, it has been long in existence, since its beginnings may be traced back to the period when, following the erection of a Bulgarian independent state, the new generation sought and found contact with the western world. The germs of atheism, then brought home by Bulgarian students, have constantly spread, a process which, in recent years, has been considerably fostered by communistic and socialistic anti-religious propaganda.

There may be some exaggeration when the clergy attempt to charge this growing unbelief with responsibility for all the evils which have assailed Bulgaria, yet it cannot be denied that it has had its share in producing political and social divisions as well as in increasing the number of suicides in that country.

While the important papers keep aloof from such questions 34 papers, said to be subsidized by Moscow, support atheism. This is why the holy synod, unable to cope with the situation, has approached the government suggesting that religious instruction be made compulsory in all schools. The report is now circulated from clerical quarters that the commission entrusted by the government with the task of investigating the matter has expressed a favorable opinion.

E. Gueron.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Central Airport

(Richard Barthelmess, Sally Eilers) (Warner) More air heroics and parachute thrills woven into a love story not very interesting or credible. Dubious situation of hero and heroine not offensively shown. Rather weak supporting cast, especially the "kid" brother who steals and marries hero's girl.

For A: Hardly. For Y: Doubtful. For C: No.

City of Song

(Jan Kiepura) (Associated Sound Film Industries) Beauty of Naples and Capri are background for musical love story of boy with glorious voice and wealthy English girl. She would buy his way into European opera but he, offended, returns to his Naples sweetheart. Made abroad with foreign cast. Fine singing.

For A: Interesting. For Y: Good. For C: Fair.

Humanity

(Ralph Morgan, Boots Mallory) (Fox) Very human and appealing study of fine old doctor and his service to mankind. Son, prepared to join father's work, lured into evil practices by gangland's easy money. Exposure brings disgrace and death upon the old doctor, finely played by Ralph Morgan.

For A: Fair. For Y: Fair. For C: No.

King Kong

(Robert Armstrong, Fay Wray) (R-KO) Last word in grotesque thrillers, with absurd story but masterful photograph and trick effects. Prehistoric monsters, gruesome situations, novel "scare" devices. Scorns all probability for maudlin sensationalism and succeeds. A mere money-maker. The makers of "Grass" and "Chang" now turn their splendid talents to this.

For A: Notable of kind. For Y: Very doubtful. For C: Very bad.

Mussolini Speaks

(Lowell Thomas and News Reels) A skilful composite made up out of sound-news-reel shots, with well-written voice accompaniment. Gives comprehensive and impressive view of the man and methods that have meant so much to Italy since the great war. It rings true, and is distinctly educational for any one. Deserves wide showing.

For A: Very good. For Y: Excellent. For C: Very good.

Officer 13.

(Monte Blue, Lila lee) (1st Division) Realistic little picture of a policeman's life at home with his family, and on duty at grips with gangsters. Plenty of thrilling action and excitement, yet not enough to outweigh the human interest. Avoids being propaganda for either side. Dialog and acting undistinguished.

For A: Mediocre. For Y: Fair. For C: Perhaps.

West of Singapore

(Betty Compson, Weldon Heyburn) (Monogram) More hectic tropical melodrama about young Englishman developing oil fields, smashing and slashing his way through all obstacles. Various villains and a faithless sweetheart finally drive him back to former mistress. Dull dialog and unhealthy conduct by ordinary cast.

For A: Trash. For Y: Trash. For C: No.

Best Recent Films for the Family

The King's Vacation
Hallelujah, I'm a Bum
Cavalcade
King of the Jungle
The Big Cage
Gabriel over the White House

Films of Special Interest to Adults

Topaze
Rasputin and the Empress
Crime of the Century
Rome Express
White Sister
Secrets

BOOKS RECEIVED

Seeking and Finding. By Ebenezer Macmillan. Harpers, $1.50.
Church Schools of Today, by Hugh Hartshorne and E. V. Ehrhart. Yale University Press, $2.00.
Peace of Mind and Body, by William S. Walsh. Dutton.
He Went Away for a While, by Max Miller. Dutton.
The World of Jesus, by Harry Kendall Booth. Scribners, $2.00.
The World Since 1914, by Walter C. Langsam. Macmillan, $4.00.
Social Work Year Book, 1933, edited by Fred S. Hall. Russell Sage Foundation, $4.00.
Signs of the Times, Some Reflections upon the Scope and Opportunity of Theology, by Charles E. Raven. Macmillan, 75 cents.
Old Chicago, 4 vols, The Fort, The Duel, Debt of Honor, Metropolis, by Mary Hastings Bradley. Appleton, $5.00.

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Thursday

Theme for the Day—*The Best Things Are Free.*

After all is said about the inequalities of life and its inequities, it remains to be considered that the really important and vital things of life are accessible to all. The air and water, the flowers and the stars, what food our bodies really need, good health, and a chance to work and love—these earthly goods are, with virtual universality, amply open to every soul. And the eternal treasures of the spirit are freest of all: the forgiveness of our sins, the rich treasures of hope, the companionship of Christ—all are gifts which God freely gives to those who ask Him.

✦

Scripture—Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.—*Isa.* 55:2.

✦

For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking,
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.

—JAMES RUSSELL LOWELL.
("The Vision of Sir Launfal.")

✦

Prayer—Into Thy hands we commit ourselves afresh, Thou Father of mercies. We thank Thee for the new day, and its opportunities for work, for worship and for happiness. Thou art teaching us in the passing of the days that the things Thou givest us are the best. We waste too much of our time in striving after things that can neither satisfy nor endure. Help us to make more of Thy free gifts of health, joy, friendship, service, and the companionship of God. No day can be lost that is filled with these good things, and they all may be had for the taking. Accept our praise, and care for our souls, we pray in the name of the Christ.—*Amen.*

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